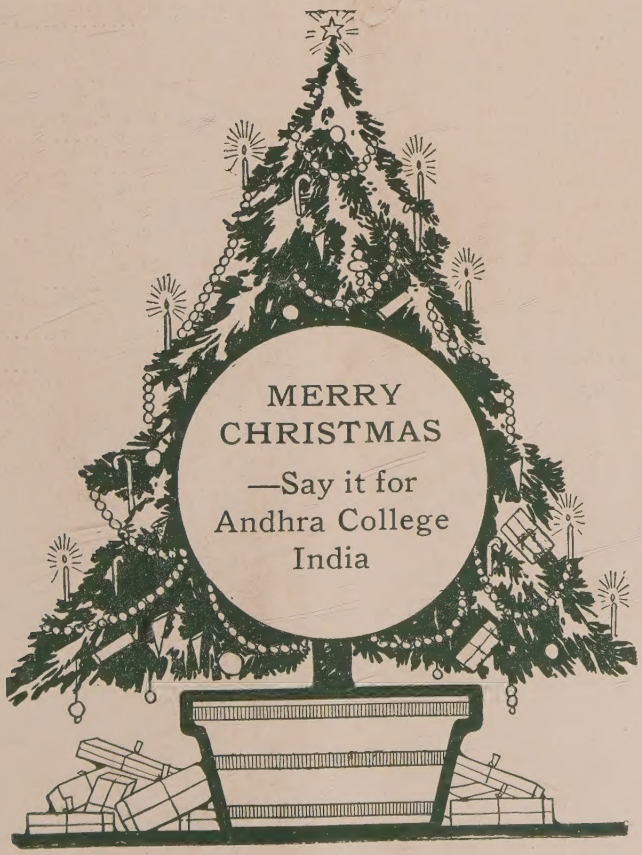
Vol. XXXVII DECEMBER, 1925 No. 21

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the AMERICA UNITED LUTHERAN CHURCH IN

707 Muhlenberg Building
Philadelphia Pennsylvania

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A Luther League in every congregation; every young person in the League; the LUTHER LEAGUE REVIEW in every home; the faithful use of the Topics by every League.

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Machinery of the Local League—Harry Hodges	2 cents
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Story of the Good Samaritan	2 cents

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Of the Church - By the Church - For the Church

Luther League Review

Christmas

WHAT does Christmas celebrate? The birth of one little child in a stable. That child never held a scepter in his hand. No crown ever rested on his head except a crown of thorns. No army ever followed him to victory. No nation ever proclaimed him its founder or its leader. He never cried for a place in the sun. His life was lived in poverty in a small province. He never traveled more than one hundred and fifty miles from the place of his birth. Yet nineteen centuries after his death the majority of the nations of the civilized world agree that this child was more important to them than the foundations of their governments, the struggles of their pioneers, or the victories of their armies. They join hands across the sea in giving him honor. More than a billion people on Christmas Day fling to the winds their differences and rejoice together in the spirit of this child. And a billion people with one accord celebrate the day in the same way—by giving each other gifts.

Why? Why do the majority of the nations count this child so important? Why do they celebrate his birth with gifts? It is because they believe that he gave to the human race more than any other man gave. What did he give? What is the great present that he brought in those empty hands of his? He brought HOPE—the hope of a new world. As he taught men, they began to see rising out of the ashes of tyranny, a new government, a government that would protect and develop, a great cooperative commonwealth that has been the dream of all the founders of nations since that day. In the place of a degenerate emperor they saw a new leader, a mighty counselor, a prince of peace. Nation would no longer lift up sword against nation, neither would they learn war any more. And out of the ruins of their old temples they began to see that God would raise up a newer, holier temple. The time had come when men must know that "God is a Spirit: and they that worship him must worship him in spirit and truth." They must become connected with God. Out of the loins of this race of men they began to hope for a new race—stronger, nobler, and more God-like. This was the hope he brought. He called it the Kingdom of God. This is the hope that still shapes the world. For that government, that religion, and that race of men, we are still striving.

FRED EASTMAN.

A December Revery

BY HELENA LORENZ WILLIAMS

THE white-haired, ruddy skinned portly old gentleman seated in the big armchair held a newspaper in his hand. "Four hundred million Christmas seals sold in the United States," he read. Deeply absorbed, he finished it. Then he laid the paper on the table beside him, and looked out at the winter landscape. Once or twice he nodded thoughtfully and a gentle smile deepened the grooves in the corners of his mouth and spread over all his benign countenance.

The old gentleman's thoughts sped back to a December 21 years ago, when a lonely little batch of bright colored Christmas seals lay practically unnoticed on a postoffice counter in Denmark. He, Einar Holboell, then an obscure clerk in the little postoffice, had conceived the idea of printing a "Christmas stamp" to be pasted on Christmas mail, as a means of raising a few thousand dollars for the construction of a hospital for tuberculous children. So perfectly did the little stickers fulfill their mission that the news spread over the country and, when Jacob Riis, one of the foremost of America's social service workers came for a short visit to his mother country, he heard of the great success of the new idea.

He wrote an enthusiastic story for the *Outlook* on the success of the new Christmas seal and Miss Emily Bissell of Wilmington, Del., read the article. She decided that if seals could raise money for tuberculosis work in Denmark, they could perhaps do the same in America. And, sure enough, she was able to sell 300,000 seals. From the proceeds the site was purchased for the first tuberculosis sanatorium in her state.

But the work of the little penny stickers had just begun. From 1908 to 1919 the American Red Cross sponsored the seal sale, which spread more and more rapidly every year. During that time it bore the organization's familiar square armed cross. In 1919 the National Tuberculosis Association and its affiliated organizations conducted the sale, and from then on the internationally known double-barred cross of the anti-tuberculosis campaign appeared on the seals.

Last year three of the largest printing plants in the United States worked for months to the exclusion of all other orders to turn out 1,250,000,000 seals! Approximately $4,500,000 was raised from the sale of these little carriers of good health. With the money tuberculosis sanatoria, hospitals, clinics, dispensaries, public health nurses, open air schools and preventoria have been financed. Literally millions of copies of educational printed matter dealing with tuberculosis and general disease prevention have carried the message of good health into American homes. The Modern Health Crusade, probably the largest health education movement in the world, has taught more than 8,000,000 boys and girls daily habits of cleanliness, diet, rest and exercise that will develop them into robust men and women.

In the little town in faraway Denmark, the old gentleman seated in the big armchair dropped his white head against the upholstered back. A look of smiling contentment and peace settled over his ruddy, cheerful face. He looked so like a personification of Santa Claus that, instinctively, one glanced about the room for the big bag of toys and looked outside the window for his faithful reindeer. But Einar Holboell merely settled himself more comfortably and sighed happily. "After all," he reflected, "it is not given to many of us poor mortals to have their simple ideas result in so much joy to humanity." For a moment he gazed out of the window. Then he shut his eyes and folded his hands in his lap. And so Santa Claus sat dozing, secure in the knowledge that the children of the world would have a merry Christmas.

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CHRISTMAS HOSPITALITY

"You have heard the story of the simple pious family in Germany who always at Christmas Day set a place at the table for Christ Himself in case He should come. In their childlike faith they believed that it would be on Christmas Day He would come. One Christmas night, dark and stormy, a knock came at the door, and an old man, poor and needy and hungry, entered and took the empty place at the table. They were disappointed, but served him with loving care. When they looked and when he spoke there was something about him that awed them, and afterwards it came upon them as he left that it was the Lord. There is a mystic heart of truth and beauty in all such legends, that all true service and all sincere love are given to the Saviour who served and loved, and are accepted by Him. 'Some have entertained angels unawares.'"—*Hugh Black in "According to My Gospel."*

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DID THEY COMPARE NOTES?

He had been looking over the Christmas cards on the counter for some time when the saleswoman suggested: "Here's a lovely sentiment: 'To the Only Girl I Ever Loved.'"

"That's fine," he said, brightening. "I'll take five—no, six of those, please."

Life Service Department

"Wist ye not that I must be about my Father's business?"

THE CONFERENCE OF LIFE SERVICE SECRETARIES

The called Life Service Conference is now already a matter of history, except the plans outlined by the conference, these are history in the making. While the optimist can always see how it could have been better, we have all reason to feel that this was an auspicious beginning of really great things. The strength of the conference cannot be measured by the large attendance, but by the deep consecrated interest and diligence on the part of those who came great distances to have a part in this particular forward looking, greater planning work for the Kingdom.

Most of the Secretaries who could not be present in person were present in spirit and prayers as their letters of regret indicated. Depleted treasuries worked their ill effect, but the future will take care of this also.

This our first, was a successful conference. We got acquainted with each other. We prayed and planned together and now feel that it was good, not only for us, but for the great future of the Life Service Work, to have been here.

Some of the results of this conference will be given in this issue of the REVIEW with more to follow in succeeding issues.

THE ORGANIZATION OF THE LIFE SERVICE DEPARTMENT

There is first the National Life Service Secretary who is to be somewhat the source and originator of correct plans and methods. He is to disseminate these plans and methods to the State Life Service Secretaries. These State secretaries are responsible for putting the national program "across" in their respective states, through the district (or regional) Life Service secretaries within these states. These latter secretaries are to work through the local League Life Service secretaries, who are the responsible persons in the local unit. The *unbroken chain* is essential for successful work.

LIFE SERVICE CLASSES

The Luther League desires to cooperate with and be a true part of our United Lutheran Church. The Life Service Department is no exception to the rule. During the past two years it has cooperated with the Board of Education in its Annual Day of Prayer, which occurs each year on the last Sunday in February. A similar plan will be followed this year. The Life Service Department believes in purely inspirational services but it also firmly believes that far more will be accomplished at inspirational services if such services are preceded by "seed sowing" in the form of a consecutive study of God's revelation of the purpose for living as set forth in His Book—the Bible. Hence the need of Life Service classes.

LIFE SERVICE CLASSES

Why? Because they are (1) psychologically correct; (2) a thorough Biblical study is essential to proper decision. God reveals Himself, His Son, His plans for us and our purpose for being alive through His Word. The Bible is the chief vehicle or means through which the Holy Spirit now imparts Himself to us and works in and through us.

(1) Psychologically correct. Why? Because God has seen fit to have system also in the working of our minds which is simply stated by illustration as follows: A great teacher once addressed a group of boys in a junior church service on mission work in some of our island possessions. He enthusiastically explained to the boys what the conditions really were on these islands—a story of work done, people helped, children made happy, homes made clean. At the conclusion of the talk a boy of fourteen arose and said: "I *know* better than before the needs of these people. I *feel* that we ought to help them. I *move* that we send ten dollars to Porto Rico to help the work."

A short but fine speech. He tabulated the order in which the mind works. First, "I *know*"; second, "I *feel*"; third, "I *move*." *Intellect, sensibility* and *will, all* moved.

Life Service classes will give real opportunity to learn and know the purpose of life.

(2) If this study is a Biblical, God revealed study and the Holy Spirit will certainly cause youth to *feel* that it should cause its life to *move* in the channels and for the purpose for which God has given it. We are yet to "Trust in God with all Thy heart, and lean not upon thine own understanding: In all thy ways acknowledge Him, and He will direct thy paths."

We Lutherans believe that the Word is the chief Means of Grace and source of God's revelation of Himself and our purpose in the world but we do not always act according to our belief. Life Service Study Classes are superior to spasmodic efforts.

Since the climax or decision day is the Day of Prayer on the last Sunday of February these classes should be conducted during January and February, to have sufficient time for the completion of the chosen textbook. Local conditions will determine the day of the week and the hour of the day when these classes are to be conducted. Be certain that the one chosen to lead the class will *teach* and not *lecture*. This implies that each Leaguer has access to and use of a book—better owner of one. Preparation, needless to state, will be essential.

Below is found a suggested Order of Service for the conduct of the class. Perhaps you can improve on it. Following is also the best text-book which we have been able to locate for this purpose. There is also the suggestion of several books which the class teachers should have and study. The third group of books is suggested for the use on the part of the class members for supplemental work and inspiration. Of course your League has in its library all the Luther League Reading Course books. All the above books are to be had from our Publication House or any of its Branches.

During succeeding issues this Department will have suggestive programs for (1) District or Regional Conferences for leaders; (2) suggested programs for Church Workers' Summer Schools; (3) District or Regional Life Service Rallies.

LIFE SERVICE PROGRAM FOR LOCAL LEAGUES

Introduce at once weekly study classes to prepare leaguers for the proper observance of *Life Service Day* in February.

Suggested Text Book: *What Shall I Do with My Life*, by Harold I. Donnelly. This book can be secured from the United Lutheran Publication House for $1.25.

Program of the Class.
Opening Devotions.
Class Period:
A. Introduction of subject by teacher.
B. Chapter read and discussed in sections.
C. Summary by teacher.
Closing Devotions.
Pre-Preparation:
Select leader.
Fix time and place of meetings.
Each pupil to have copy of text book.
Conduct as a class. Do not lecture. Teach but do not preach.
Have blackboard artist present to illustrate lessons where possible.
Pupils come to class with a knowledge of chapter to be studied.
Assign discussion points.
Preparation on part of pupil essential.

At close of study use *Life Work Decision Cards* which can be secured from the office of the Luther League of America. Both sides of card shown below:

—

LIFE WORK POSSIBILITIES
"My Life Must Count for Him"

Name..... Age.....
Street Address .....
Town .....
Name of Church.....
Synod .....
Present Occupation .....
Are You fully satisfied with it?.....
Which form of Christian life work, as indicated on opposite side of this card, most appeals to you? .....
What profession or occupation have you definitely in mind as a life work?.....
Are you planning to enter college?.....
Where..... When.....
Why at place suggested?.....
If now in school state place.....
Grade, high school or college?.....

—

LIFE WORK DECISION
Definite Service for Christ

Name..... Age.....
Street Address .....
Town .....
Name of Church.....
Synod .....

It is my conviction that God has definitely called me to the special Christian service which I have indicated below. I shall try to enter this work at the earliest possible time or begin the needful preparation for it.

.....Ministry .....
.....Home Missions .....
.....Foreign Missions .....
.....Inner Missions .....
.....Director Religious Education.....
.....Deaconess .....
.....Y. W. C. A.....
.....Y. M. C. A.....
.....Pastor's Assistant or Congregational Secretary
What influences helped you determine your life work?
.....
.....

I am not now certain as to the specific form of my life work but shall definitely seek the will of God regarding it and make my decision accordingly.

Suggested Life Service Books for reading with the notation that their suggestions must of course be adapted to the Lutheran position on the subjects treated.

For Leaders

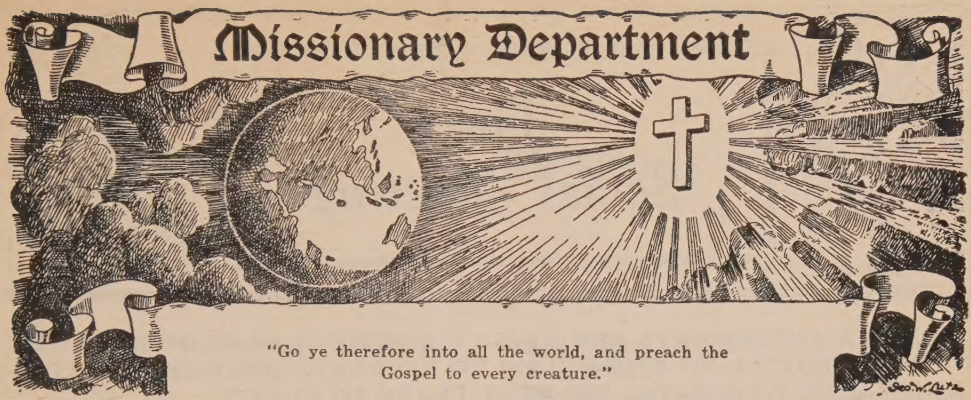
An Elementary Christian Psychology, by O M. Norlie.

The Larger Stewardship, by C. A. Cook.

Workers with God, by W. H. Greever.

For Pupils

(*Continued on page* 10)



THE 1926 MISSIONARY PROGRAMS

If we want to make our 1926 missionary programs a success, we must begin now to plan for them. The missionary secretaries should provide themselves with the necessary literature so that they may be studying in preparation for the presentation of these programs.

Below is given a list of the literature with which every missionary secretary should be provided, in addition to the LUTHER LEAGUE REVIEW, the *Topics Quarterly* and the *Lutheran.*

Text Book—Looking Ahead with Latin America; paper 50 cents, cloth, 75 cents. Outline Map of Latin America, 28 x 32 inches, 25 cents.

4 Tracts:

The Call of South America to North America, 2 cents.

The Christ of the Andes, 2 cents.

Impersonation of a Woman of Cuzco, 2 cents.

The Baron Who Sent Himself, 2 cents.

This literature may be ordered from Literature Headquarters, 723 Muhlenberg Building, Philadelphia, Pennsylvania.

The Missionary Secretary who is really interested will not stop with the securing of this literature. Current magazines will have many articles on Latin America, back numbers of the *National Geographic Magazine* will furnish splendid pictures. There is such a wealth of good material that the wise Missionary Secretary will have to use much thought in order that the best selection of Latin America literature may be made.

JANUARY 31—ANDHRA CHRISTIAN COLLEGE DAY

The eyes of our Church are turned to the Luther League Andhra Christian College Day. The leaders are asking, "Will the young people of the Lutheran Church of America complete the task they have undertaken?" The eyes of the boys of India are turned to this same day. They are asking, "Will the young people of America give us the opportunity to be educated in a Christian College?"

Some are shaking their heads and saying, $25,000 is too large an amount for their first great undertaking. Others who know young people better are so confident of the result that they have already secured plans for the Administration Building of Andhra Christian College. They know that the consecrated talent of youth will not fail.

No issue of the LUTHER LEAGUE REVIEW has ever been more eagerly watched for than will be the issue that will give the report of Andhra Christian College Day. New York will want to know what Pennsylvania has done. Chicago will be eager to see the reports from Milwaukee. Virginia the state that made the first pledge, will want to compare contributions with North and South Carolina. The reports will appear in a future issue of the REVIEW according to districts, conferences and states. Each state, district, conference and local leader in this project should concentrate on this great objective for January 31.

HOW IT CAN BE DONE

"Ask and ye shall receive." If you have not been praying for Andhra Christian College, begin now. Let the Missionary Secretary of each League get the officers or the Executive Committee together to pray for Andhra Christian College. Then let them plan together for the program. There should be some announcement of the January 31st program made at every meeting in January. Andhra Christian College posters should be exhibited. Leaders should make a study of the most striking ways in which announcements shall be made each Sunday. Envelopes for the offering should be distributed early in the month. The Bulletin Board should have some Andhra Christian College notice on it during all of the month of January. The parish paper should have announcements.

Talk Andhra Christian College. There is

(*Continued on page* 13)

The Social Meeting

"A MAN'S AMUSEMENTS ARE REALLY A SERIOUS PART OF HIS LIFE. IT IS AS ESSENTIAL TO KNOW HOW TO RECREATE ONE'S SELF AS IT IS TO KNOW HOW TO CREATE. WE MUST LEARN TO PLAY."

CHRISTMAS ACTIVITIES

Some things all Leagues can do:—

(1) Meet and fill stockings (cut from red cheesecloth) with popcorn, nuts and toys, to be sent to a children's hospital.

(2) Meet and pack a box with Christmas toys to be sent to one of the orphan homes.

(3) Go carolling Christmas morning.

(4) Hold a Christmas service, with Christmas carols and Scripture readings in a home for the aged or some other institution.

(5) Meet and pack Christmas baskets to be sent to needy families.

(6) Decorate small Christmas trees and take to some institution in your town.

(7) Give a Christmas Party to the Junior League.

(8) Entertain the Intermediates at a Christmas Banquet. Decorate with holly and pine, have red candles on the table, serve cocoa, sandwiches, nuts, and Christmas goodies, have several speeches by the various officers and Intermediates, interspersed with songs, and give favors.

Games for Your Christmas Party

(1) Cut up Christmas post cards in about five pieces each. Mix these and place on the centre of a table. Let the guests put them together, giving a favor to the one who first completes his card.

(2) *Candle Race.* The contestants carry lighted candle the length of the room and back, circling a chair placed in the centre. If the candle goes out, the runner returns to the starting place to relight it.

(3) *Christmas Snowballs.* Play this in the same manner as the old time Potato Race. Divide the League into two groups. Prepare five cotton snowballs for each group. Place these on a line on the floor. The first person in each group picks up the first snowball, puts it in a basket at the starting point, and delivers the basket to the second in line. This person replaces the snowballs on the floor in the proper place. And so on down the line until each player has completed the course. The side first to have each one put all the snowballs in the basket wins.

(4) *The "Night Before Christmas."* Write out this poem, leaving out an important word now and then. Divide the League into two groups, and see which side can complete the poem correctly first.

(5) *Red Stocking Game.* Have two large red stockings. Have a number of various sized packages to put in the stocking. Packages must be passed one at a time down the line and placed on the floor beside the last person, then passed back up the line and placed in the stocking. Line to finish first wins.

(6) *Star Game.* Give each person a large paper star. Allow four minutes, and see who can at the end of that time have the largest number of names written on his star by those present.

(7) *Nut Race.* Have twenty-four English walnuts and two forks. Place the nuts in two groups of twelve each. Have two contestants and give each a fork. They must pick up the walnuts with the fork and carry them across the room, one walnut at a time. Record the winner who succeeds in first getting all the nuts across.

(8) *Blindfold Game.* Draw a large tree with green crayon on a large sheet of paper. Cut from colored paper a number of objects, balls, stars, etc., representing Christmas tree decorations. Blindfold each in turn and have each endeavor to trim the tree by pinning one object on the tree.

(9) *Cranberry Race.* Let the players be divided into couples. Two bowls partly filled with cranberries should be placed at one end of the room and two empty bowls at the other end of the room. Give each one of the players a small spoon and let them see who can carry the most cranberries to the empty bowls in a given time.

(10) *Stocking Hunt.* Hide about the room small stockings of different colors cut

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Methods

THE BEST POSSIBLE LUTHER LEAGUE

3—"The Personal Equipment"

Much of the success of a League depends on its physical equipment; much more of its success is determined by its personal equipment. The personnel of the League is one of its best working points; if we are going to have the "best possible" Luther League, we must make of the members the "best possible" members.

First of all, is the pastor. What is his place in the League? Too often it is to make the prayer—always—(strange how in so many Leagues the pastor is the only one who knows how to pray!)—and to take the Topic and present it and discuss it because some one else has "fallen down" on this job. The pastor has already preached one sermon (perhaps taught the Bible class, too, and likely had some Sunday afternoon calls which had to be made) and in a few minutes must preach another sermon. We have no right to expect him to take charge of the League meeting as well!

He has a large part in League work, however. His presence is needed at the meetings to encourage and stimulate the young people, to help in the discussion should it reach some point beyond the young people's ability to direct. His library should always be available for the use of those preparing the program, and should it be desired he should be ready to help the leaders in the study of the Topic and its presentation. He should also be the counsellor of the officers of the League and suggest and cooperate with them in plans for the betterment of the League. He should also come to the League and expect to receive the cooperation of the members with any plans which he may have for the young people in the life of the congregation.

The officers are a rather important part of the personal equipment. First of all they must be earnest, consecrated Christians. They should know the essentials of our Lutheran Church and be faithful in all the duties of church members. Added to this they should have a love for and a consecration to League work, and some knowledge of and training for their particular job.

The President should know how to preside. Rather trite, is that not? But he should know how to take charge of the meeting so that things move along smoothly and swiftly. He should have a vision of big things for the League. He should have a vision of the larger work of the League through contact with District or State activities. He should have the ability to get others to work. He should hold the reins in his hand, but let the execution of the work to those duly appointed. He should not be a praise or honor seeker, nor seek to make a big showing during his tenure of office for the laud it might bring him. He should be a student, constantly hunting new plans and methods. Nor should he think his a life job.

The Vice-President should not be a figurehead. He should frequently preside at the meetings, for the sake of the training. He should preside at all committee meetings. As a rule, the Vice-President should be selected with the thought that he is to be developed and trained for the Presidency, though this should be made distinctly known as by no means always to hold good.

The Secretary should be one who likes detail, who is faithful in little things (sending out notices) who has the ability to say or write much in few words, whose records are neat and reliable. She should be prompt in answering all communications, including statistical blanks from the higher body. She should be enthusiastic for League work.

The Treasurer should be more than a mere gatherer of money. He should be a teacher of stewardship. He should stimulate the right manner of giving by brief talks he may make from time to time in the League, and the way in which he gathers the moneys of the League. "Say, when are you going to pay those League dues you owe?" or "we've got to have a special offering tonight for the heathen, out in China, Africa, or somewhere," never taught anyone the art of giving. There must be on the part of the treasurer a definite, systematic plan for teaching stewardship. And the giving of possessions, personality and time. How

this is done is largely determined by the conditions existing in each League.

Next are the Committees. Three things are necessary for every committee member —Faithfulness, Knowledge—of what must be done,—Work. Add to this fitness for the task and you have ideal committee members. Don't ask some one to make posters for your League who cannot draw a straight line, don't put as chairman of your Refreshment Committee some one who knows nothing about the mysteries of a kitchen, don't ask some one to serve on the Program Committee whose only forte is putting up decorations. Fit the job to the person.

Now as to the members themselves. They are after all the most important part of the personal equipment—because after all they are in the majority, and because on them largely depends the carrying on of the meeting. If the social is a failure it is often so not because the committee did not make plans, but because the members did not enter whole heartedly into the games. Is the devotional meeting lacking in interest? Likely—not because a good program was not arranged—but because the members just the regular members, would not take some part when they were asked, or failed to help in the discussion, or did not join in the singing.

A very important part of the personal equipment is good members. Remember you are the League. The story goes that a representative went to the President about something enacted he did not like. The President's reply was—"Go to Congress, they make the laws, don't talk to me about it." He went to Congress, and they said, "Don't talk to us—we only represent the people—go back to the people who sent you —and us." So he went back to his own people and they said—"You represent us—you are the law," and he realized that in reality he was the government. Remember you are the League. The League is just what you make it.

What kind of members do we need in the League?

Consecrated members, members who are first of all Christians, and faithful in all Church activities.

Loyal members. We need Leaguers who are loyal to the League, who stand by her and her principles, who know what Luther League stands for and are willing to "back up" the whole organization.

Willing members, members who, when asked to pray, will not say, "I can't." Members who when asked to take part in the meeting will not reply, "I won't be there." Members who when asked to lead the meeting will not say, "Let some one else."

Working members, members who are willing to work for the League, who will serve on committees, who are willing to work behind the scenes, not the kind who do things "to be seen of men."

Attractive members, members who come with a jolly smile and laughter, with their best dresses on for a social, just the same as if they were going to a party some where else. Members who hang all personal animosities and petty grievances on the door knob outside and forget them.

Members who have personality. Members who put all they are into whatever they are asked to do in the meeting, whether it be but the reading of a verse of Scripture. Members who put themselves into the construction of a program. Members willing to put every talent they have into the meeting. Members who let the love of Christ and their closeness to Him shine in their faces and out into what they put into the work.

Members unafraid. Members not afraid to hear their own voice, not afraid to tell some illustration which illuminates the Topic, not afraid to add to the discussion of the Topic, not afraid to raise their voices in praise through a hymn, not afraid to speak out and tell of some plan for the betterment of the society.

Members who are brief. Members who will not monopolize the whole meeting with what they have to say, who delight not in reading long passages of Scripture, or long discussions.

Members who have a firm belief in the League and will work to keep the Kingdom advancing through the League, speaking of it "in season and out of season."

Yes, one of the greatest assets of the League is its members. After all they are all it has to work with. What kind of member are you? Remember you are the League.

—

LIFE SERVICE DEPARTMENT

(*Continued from page* 6)

The Choice of a Career, by Ina C. Brown.
Confronting Young Men with the Living Christ, by John R. Mott.
Life Thoughts for Young Men, by M. Rhodes.
Life Thoughts for Young Women, by M. Rhodes.

It is suggested that where a local league might find it impossible to conduct a study class, a group of contiguous leagues form the class.

Next month we shall submit programs for District and State Leagues.

—

VESTMENTS, MY DEAR

Little girl (as she sees her father march in with the choir): "O, look, mother, there goes daddy in his singing shirt!"

General Secretary's Letter

DEAR LUTHER LEAGUERS:—

At the head of the Educational, Intermediate and Junior Departments in this issue of the REVIEW you will find the 1926 Topics and Reading Courses listed.

The topics to a marked degree are those of the Interdenominational Young People's Commission. There are a few necessary exceptions. The missionary topics are built upon the Interdenominational Mission Study Books. The Junior Missionary Topics are supplied by the Light Brigade Department of the Women's Missionary Society.

There is a place in the morning service of our Church when your secretary experiences a thrill: at the reading of the Collect, because he knows that from every Roman, Greek, Episcopal and Lutheran Altar throughout the world, that same prayer is arising to the Throne of Grace, the gates of Heaven are being assailed in mighty thunder by that prayer from millions of worshippers. He is thrilled because there is borne in upon him at that moment the catholicity of Christian worship. That collect means more to him than all the extempore prayers in the world.

Your secretary has begun to feel in the same way about our use of the Interdenominational Topics. The topic that we study on Sunday evenings is being studied by the young people of the Christian Church throughout the world. There is a value in all of the young people of the Church thinking about and discussing the same thing at the same time.

There are three kinds of reading—reading for education, reading for inspiration and reading for recreation. In perusing the list of books included in our reading courses, you will note that we have catered to all three.

If our young people only realized how much their happiness and success in life depends upon the habits formed in youth, most of them would be more anxious than they are to start right. Among the habits that might be a great source of delight, as well as of unfailing profit, the reading habit stands preeminent, for the love of books—*the best books*—is something which can be cultivated, and the more the reading habit is practiced the more it grows. Books are a guide in youth and an entertainment for age.

Bartholin once said: "Without books, God is silent, justice dormant, natural science at a stand, philosophy lame, letters dumb, and all things involved in darkness." And Ben Johnson, said, "When I would know thee, my thought looks upon thy well-made choice of friends and books." And Amos Alcott said: "Of gifts there seems none more becoming to offer a friend than a beautiful book."

Let us all make use of the 1926 Reading Courses.

At the Milwaukee Convention, the following resolution was adopted: "Inasmuch as the United Lutheran Church at its biennial convention in Chicago, Illinois, October 23, 1924, passed the following resolution: The Biennial Convention of the United Lutheran Church reaffirms its approval of the constructive care and training being given the children of the Bible Lands who were orphaned by war and deportation, with food, clothing, and shelter they are also receiving training of hand, head and heart to prepare them for self-support, citizenship and leadership.

"Our pastors and other officials are encouraged to continue their cooperation with the Near East Relief in its plans for the support of its work."

And,

"Whereas, the last convention of the Luther League of America asked its members to pay and give funds for the relief of the Christians who were being driven from their ancestral homes in Asia Minor, and

"Whereas, more than 35,000 children orphaned by the war and deportation are being supported by the Near East Relief, and trained for self support at the age of fifteen or sixteen years, and for leadership in reconstruction in the coming generation.

"Resolved, That we request the continuing prayers and cooperation on the part of leagues with the Near East Relief in its plans for support including the plans for young people's societies, viz.: the observance of Golden Rule Sunday, December sixth."

Golden Rule Sunday, which will be observed by fifty nations, in behalf of the

(*Continued on page* 13)

HARRY HODGES, Editor. Philadelphia, Pa. Send all articles, communications and news items to 707 Muhlenberg Bldg., Philadelphia, Pa.

Luther League Review

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CHRISTMAS HYMNS

Every Christmas hymn that merits use in any religious service must tell some phase of the Scripture's words about Christ's advent. Many delightful songs fit into our Christmas festivities outside the church, but have no place when we worship God. Why should there be any attempt at injecting non-Biblical songs into any Christmas service? Is not the Christ story enough? Are not the splendid Christmas carols and the sturdy Christmas hymns, and the pleasing descriptive songs like Luther's "Cradle Song," ample for any congregation or school when they would observe Christmas? We do not believe it is necessary to drag in any other materials than what the Bible gives us to have a "good" Christmas service. Of course, if the highest aim is an "entertainment," then extra-Biblical sources may be tolerated. But let us have a true worship on Christmas, and there will be no temptation to belittle the great day with other than real Christmas hymns.

CARDS AND CAROLS

The secretary of the Philadelphia Federation of Churches formulates a justified protest against Christmas cards that contain "vulgar, materialistic and pagan sentiments" comparable with those one finds in the comic valentine.

A very definite significance attaches to the growing custom of sending and receiving these seasonable remembrances. They express a sentiment which it does the sender good to feel and the recipient good to accept. In the casual and fortuitous contacts of life, which so often find us rushing hither and yon in pellmell haste on matters of little or no moment, we are inclined to clip to an irreducible minimum the gracious forms and ceremonies of old-time compliment; and the Christmas card as an institution is a survival from the day when people somehow, even in the midst of business, made a certain leisure to be friendly.

The Christmas card is not a joke and it is not a lampoon or pasquinade. It is a sign of affectionate, or at least friendly, recognition. It should be saved from desecration, as a meaningful part of the Christmas observance.

There are two other perpetuations of the season that are welcome protests against the invasion of materialism. One is the community Christmas tree to gladden the sight of the wayfarer. Another is the singing of carols by choirs or by "waits" on pilgrimage. There is no more agreeable sound, although there are some so out of tune with the music and out of touch with the spirit of the festival that they object to such public choral entertainment o the score of its spectacular exploitation of young people—a flimsy reason.

Christmas ought not to be kept a secret behind the curtains of our homes. Let there be every visible and audible reminder. We need the contrast and the cheering influence in our lives.

THE SPIRIT OF IT

You can make this Christmas a bore or a blessing.

A bore, if you think only about yourself, what you will get, what you can give and keep up with other folks.

A blessing, if you think about pleasing others in the name of Christ and in the spirit of love.

Christmas is not a matter of dollars and cents, a full purse or an empty one. It is a matter of a full heart.

Christmas is not built on gifts at all, but gifts often get in the way of Christmas. Christmas is built on Christ.

Christ's gifts were never of money, so far as we know, nor of material things.

He had nothing of the lower sort to give. Christ's gifts were Himself.

Of course, if we give ourselves, that carries with it our goods, but only as an incidental consequence. As soon as we exalt the material gift into the chief place, we prevent the real gift, the gift of ourselves, for that will accept no second place.

GENERAL SECRETARY'S LETTER

(*Continued from page* 11)

orphaned children of the Near East, is a world-wide demonstration of our interest and sympathy for Armenia. On that day thousands of people will share the same meagre fare which these orphans have daily, and thousands of households will express the spirit of the Golden Rule by making their generous gifts to this great humanitarian work. Will you?

Last year, Columbia, South Carolina, put Golden Rule Sunday across better than any city with the result that they won the trip to Palestine. Mr. Raymond Wood, one of our Luther Leaguers was chosen to take the trip as their representative.

The Executive Board of the United Lutheran Church has discontinued the Committee on Boys' Work and placed its work under the direction of the Luther League of America. Presidents and Intermediate Secretaries of our State and Synodical Units will please take note and make their plans accordingly.

As you read these lines we will be in the blessed season of Advent which is a period of preparation. It is needless to point to the thoughts and words and deeds of the people for a confirmation of this statement. It is unnecessary to point to the display windows of our shops. We are all of us getting ready for Christmas. Some of us are lavish in our preparations. Some of us are seeking to be as economical as possible. The point is: we are all of us being infected by the Christmas spirit.

Isn't it rather strange that while we are all interested in the shopping attendant upon getting ready for Christmas, so few of us are as awake as we should be to the importance of "pointing" toward the manger at Bethlehem? The Christ Child seeks to come anew into your life, into your home, into your church. Shall the Child be left as a foundling on your doorstep for which you are not ready, or as a welcome visitor for whom the guest room has been prepared?

Advent like Lent is a penitential season and the Common Service Book Committee has so appropriately set the Advent hymn, "O Come, O Come Immanuel" to a minor melody which fittingly breathes the Advent spirit:

The Blessed Christ Child, fresh from Heaven,
And all the joys above,
Bring now to thee God's Christmas Gifts,
Of Joy, and Peace, and Love;
His comfort, if thine heart be sad,
His Christmas Joy to make thee glad.

League-ally yours,

HARRY HODGES.

NOTE

OWING TO THE LARGE AMOUNT OF EDUCATIONAL MATTER NEWS ITEMS HAVE BEEN OMITTED FROM THIS ISSUE OF THE REVIEW

MISSIONARY PROGRAMS

(*Continued from page* 7)

enough interesting information to afford a group of young people an hour's pleasant conversation. An Andhra Christian College Social for the January social would be a splendid idea.

Begin work on the pageant which is being prepared early. Give just as many people as is possible something to do in connection with the pageant. The Luther Leagues in every state will be presenting the pageant on the same evening. This thought alone is a sufficient incentive to make any league do its best in the presentation of the Andhra Christian College message through the pageant.

Report promptly to your State Missionary Secretary the amount of the offering on January 31.

On January 31, 33,000 *young people in America should be taking part in the Andhra Christian College program.*

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THE SOCIAL MEETING

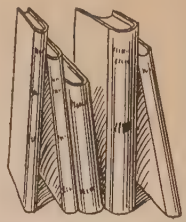
(*Continued from page* 8)

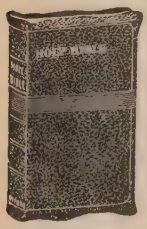
from paper. At a given signal all start to find same. Each color counts a different number of points, and at the end of five minutes a red Christmas bell is given to the one who has secured the most points.

(1) *Criss Cross Snowball Game.* Make a number of snowballs of cotton. Divide the group into two lines. Have them stand in two lines about four feet apart. Each line is composed of members of both sides, alternating, so that each player is directly facing a player of the opposing side. The players at the head of the lines simultaneously start tossing the balls, one at a time, to the nearest players of their respective sides in the opposite line. Each of these tosses his ball to the next player of his side in opposite line, and so the balls go back and forth until all of them have reached the other end of the line, when they are immediately started back. Each time a ball goes the length of the line, the side scores five, and that side that first makes one hundred wins the game.

If the ball is dropped, it must be returned to the head of the line and begin its journey again. If two balls hit in midair the ball that falls to the ground must be sent back to the head of the line. It is well to mark one set of balls to aid in distinguishing them.

Educational Department





DAILY BIBLE READINGS.

"A moment in the morning, take your Bible in hand,
And catch a glimpse of glory from the peaceful promised land;
It will linger still before you when you seek the busy mart,
And like flowers of hope will blossom into beauty in your heart;
The precious words, like jewels, will glisten all the day
With a rare effulgent glory that will brighten all the way."

—❦—

The Prayer Before the Reading

"Blessed Lord, who has caused all Holy Scriptures to be written for our learning: grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen."

The Prayer After the Reading

"Almighty and everlasting God, Who of Thy great mercy in Jesus Christ, Thy Son, dost grant us forgiveness of sin, and all things pertaining to life and godliness: grant us, we beseech Thee, Thy Holy Spirit, that He may so rule our hearts that we, being ever mindful of Thy fatherly mercy, may strive to mortify the flesh and overcome the world; and serving Thee in holiness and pureness of living, may give Thee continued thanks for Thy goodness through Jesus Christ, Thy Son, our Lord. Amen."

DAILY BIBLE READINGS

Tuesday, December 1.—The Finished Wall. Neh. 6:1-19.

Wednesday, December 2.—Law Read and Explained. Neh. 8:1-18.

Thursday, December 3.—People Fast and Repent. Neh. 9:1-17.

Friday, December 4.—Confession of the Priests. Neh. 9:18-38.

Saturday, December 5.—The Covenant. Neh. 10:28-39.

Sunday, December 6.—Cleansing the Temple. Neh. 13:1-14.

Monday, December 7.—The Sabbath Rest. Neh. 13:15-31.

Tuesday, December 8.—Jehovah's Chastening. Hag. 1:1-15.

Wednesday, December 9.—The Temples. Hag. 2:1-23.

Thursday, December 10.—The People Warned. Zach. 1:1-6.

Friday, December 11.—The Ten Visions. Zach. 1:7-21.

Saturday, December 12.—The Ten Visions, continued. Zach. 2:1-13.

Sunday, December 13.—The Ten Visions, continued. Zach. 3:1-10.

Monday, December 14.—The Ten Visions, continued. Zach. 4:1-14.

Tuesday, December 15.—The Ten Visions, continued. Zach. 5:1-11.

Wednesday, December 16.—The Ten Visions, continued. Zach. 6:1-15.

Thursday, December 17.—The Answer of Jehovah. Zach. 7:1-14.

Friday, December 18.—Jehovah's Unchanged Purpose. Zach. 8:1-8.

Saturday, December 19.—Jerusalem to be the Religious Center. Zach. 8:9-23.

Sunday, December 20.—Future Deliverance of Judah. Zach. 9:1-17.

Monday, December 21.—Regathering of Israel. Zach. 10:1-12.

Tuesday, December 22.—First Advent of the Messiah. Zach. 11:1-17.

Wednesday, December 23.—Outpouring of the Spirit. Zach. 12:1-14.

Thursday, December 24.—Remnant Pointed to the Cross. Zach. 13:1-9.

Friday, December 25.—Events at the Lord's Return. Zach. 14:1-8.

Saturday, December 26.—The Kingdom on Earth. Zach. 14:9-21.

Sunday, December 27.—God's Love for Israel. Mal. 1:1-14.

Monday, December 28.—Message to the Priests. Mal. 2:1-9.

Tuesday, December 29.—The Sins of the People. Mal. 2:10-17.

Wednesday, December 30.—The Mission of John the Baptist. Mal. 3:1-18.

Thursday, December 31.—The Day of the Lord. Mal. 4:1-6.

SENIOR READING COURSE FOR 1926

The Story of the Church, by Charles M. Jacobs, D.D.

A history of the Christian Church told in simple and direct language that will interest and inform the reader. Cloth $2.00

A Home Enterprise, by John W. Horine, D.D.

A study book on the Home Mission Work in the United Lutheran Church, the third in the series of Key Books. Cloth $.75.

Lutheran Fundamentals, by G. H. Gerberding, D.D.

The great fundamental teachings of our Church set down in popular form, devoid of technical arrangement and phraseology. Cloth $1.50.

Looking Ahead with Latin America, by Stanley High.

The Interdenominational Young People's Foreign Mission Study Book, on which the missionary topics for the first half of 1926 will be based. Cloth $.75.

Peasant Pioneers, by Kenneth D. Miller.

The Interdemoninational Young People's Home Mission Study Book on which the Missionary Topics for the second half of 1926 will be based. Cloth $1.00.

You Can, by George Matthew Adams.

A series of short, racy suggestions and rules for playing the game of life successfully. Cloth $1.00.

These books can all be secured from the United Lutheran Publication House.

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SENIOR LUTHER LEAGUE TOPICS FOR 1926

General Theme, "Best Things in Life."

Jan. 3, Second Sunday after Christmas.
How Does God Show His Loving Care? Luke 12:6-8; I Pet. 5:7; Ps. 23:1-6

Jan. 10, First Sunday after Epiphany.
How Is Prohibition Succeeding? Prov. 23:29-32.

Jan. 17, Second Sunday after Epiphany.
Great Ideas that Have Spurred People to Action. Isa. 6:1-8; II Sam. 7:1-3.

Jan. 24, Third Sunday after Epiphany.
The Call, the Claims and the Conquests of the Church. Acts 13:1-3; Heb. 10-24, 25; I Thess. 1:1-10.

Jan. 31, Septuagesima Sunday. (Missionary).
Andhra Christian College. Eccl. 11:10, 10-12:1. (Youth a Great Possession.)

Feb. 7, Sexagesima Sunday.
What Does Luther League Mean to Me? Matt. 20:25-28.

Feb. 14, Quinquagesima Sunday.
What Is Faith, and What Does It Do for Us? Heb. 11:1-10.

Feb. 21, First Sunday in Lent.
Lives Transformed by Christ. Acts 9:1-20.

Feb. 28, Second Sunday in Lent (Missionary).
Today's Latin America. Gen. 1:1; Gen. 1:26-31. (The Missionary Idea of the Old Testament—God, The Father of All Mankind.)

Mar. 7, Third Sunday in Lent.
Persevere: In What? Acts 20:17-24; Heb. 12:1-4.

Mar. 14, Fourth Sunday in Lent.
How Overcome the Spirit of Anger and Revenge? Matt. 5:21-26; Rom. 12:14-21.

Mar. 21, Fifth Sunday in Lent.
What Does Jesus Mean by Cross-Bearing? Matt. 16:21-28; John 10:11-16.

Mar. 28, Palm Sunday (Missionary).
Students of Latin America. Ps. 96. (Israel, the Centre of the Future Kingdom.)

Apr. 4, Easter Sunday.
Thoughts Suggested by Easter. I Cor. 15:55-58; Col. 3:1-4.

Apr. 11, First Sunday after Easter.
How Can We Show Our Christian Love. I Cor. 13:1-13; Matt. 25:40.

Apr. 18, Second Sunday after Easter.
How Do People Either Build or Undermine the Lord's Day? Rev. 1:9-11; Mark 2:23-28, 3:1-6.

Apr. 25, Third Sunday after Easter (Missionary).
Women—Young and Old of Latin America. Matt. 6-10; Matt. 18:11-14; Luke 24:27. (The Missionary Idea of the New Testament—World Wide Redemption.)

May 2, Fourth Sunday after Easter.
The Ten Most Important Kinds of Work: How to Make Them Christian? Exodus 20:9; II Thess. 3:6-13.

May 9, Fifth Sunday after Easter.
How to Build Happy Homes. Eph. 6:1-10. (Mother's Day.)

May 16, Sunday after Ascension.
How to Use the Bible. Acts 8:26-35; Ps. 1:1-6.

May 23, Whitsunday.
Lessons from God's Pioneers in All Ages. Heb. 11:8-10, 17-22.

May 30, Trinity Sunday (Missionary).
Latin America—Mission Field. John 3:16; Luke 6:13; Mark 3:14. (Unfolding of the Missionary Plan for World Wide Redemption.)

June 6, First Sunday after Trinity.
How May We Create and Spread Happiness? Matt. 5:1-12; Acts 8:4-8.

June 13, Second Sunday after Trinity.
How to Get Things Done. Neh. 1:1-3, 3:28, 4:1-6, 16-23.

June 20, Third Sunday after Trinity.
How Much of a Goal Should Money Be? Matt. 6:19-24, 33.

June 27, Fourth Sunday after Trinity (Missionary).
Public Program. Acts 1-6-11. (The Working out of the Missionary Idea.)

July 4, Fifth Sunday after Trinity.
My Country: Its Past, Present, and Future. Ps. 33:1-22.

July 11, Sixth Sunday after Trinity.
What Does Jesus Teach About Humility? Matt. 18:1-14.

July 18, Seventh Sunday after Trinity.
What We Learn from the Out-of-Doors. (Outdoor meeting with the Intermediate and Junior Societies.) Ps. 19:1-9.

July 25, Eighth Sunday after Trinity (Missionary).

Aug. 1, Ninth Sunday after Trinity.
Wise and Unwise Decisions. I Kings 3:5-15; Gen. 13:5-13.

Aug. 8, Tenth Sunday after Trinity.
What Books Have I Found Worth While? Why? Josh. 1:1-9.

Aug. 15, Eleventh Sunday after Trinity.
How Can We Prevent Waste? Luke 15:11-32; John 6:1-13.

Aug. 22, Twelfth Sunday after Trinity.
Bible Teachings About Prayer. Phil. 4:6-7; Heb. 4:14-16.

Aug. 29, Thirteenth Sunday after Trinity (Missionary).

Sept. 5, Fourteenth Sunday after Trinity.
Christian Ideals and How to Reach Them. Phil. 3:12-14, 4:8-9.

Sept. 12, Fifteenth Sunday after Trinity.
What Is the Church and What Should It Be Doing? Esp. 2:17-22; Matt. 28:16-20.
Sept. 19, Sixteenth Sunday after Trinity.
What Work Shall We Plan This Year? I Cor. 3:6-17.
Sept. 26, Seventeenth Sunday after Trinity (Missionary).
Oct. 3, Eighteenth Sunday after Trinity.
What Is Education? How Get It? How Use It? Rom. 12:1-3; II Tim. 2:15.
Oct. 10, Nineteenth Sunday after Trinity.
How to Pull Together. Mark 6:7-13; I Cor. 3:1-9.
Oct. 17, Twentieth Sunday after Trinity.
What Ideals Are Found in the Constitution of the United States? Rom. 13:1-8.
Oct. 24, Twenty-first Sunday after Trinity.
Lessons from the Parables of Jesus. Mark 4:1-20; Luke 15:1-10.
Oct. 31, Twenty-second Sunday after Trinity (Missionary).
Nov. 7, Twenty-third Sunday after Trinity.
How to Bring World Peace? Matt. 7:12, Isa. 2:1-4.
Nov. 14, Twenty-fourth Sunday after Trinity.
Board of Ministerial Relief.
Nov. 21, Twenty-fifth Sunday after Trinity.
How "Praise God from Whom All Blessings Flow?" Ps. 116:12-19; Luke 17:11-19 (Thanksgiving Day Meeting.)
Nov. 28, First Sunday in Advent (Missionary).
Dec. 5, Second Sunday in Advent.
Character? How Form It? What Affects It? Prov. 22:1-8; 1-11, I Cor. 15:33.
Dec. 12, Third Sunday in Advent.
The Children of Our Community: What Shall We Do for Them? John 2:15-17; Matt. 25:40.
Dec. 19, Fourth Sunday in Advent.
How Can We Express the Christmas Spirit? Luke 2:1-20; Gal. 6:9-10.
Dec. 26, First Sunday after Christmas (Missionary).

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TOPIC THEME FOR 1926

"THE BEST THINGS IN LIFE"

January 3, 1926

SECOND SUNDAY AFTER CHRISTMAS

HOW DOES GOD SHOW HIS LOVING CARE?

Luke 12:6-8; I Peter 5:7; Psalm 23

HINTS FOR LEADERS

Recite the 23rd Psalm together some time during the meeting. Have some of the following topic assigned for three minute answers: Suggest some ways in which God's care was shown during 1925, (1) To this Country, (2) To this Community, (3) To this Church, (4) To this League.

Discussions: (1) Would a study of nature convince us of "God's loving care"? (2) Wesley once said "It is just as bad to worry as it is to swear," was he right?

Discussions are suggested but need not all or always be used. If your young folks like debates they offer good opportunity for "live" ones.

TOPIC

For some of us a backward look over 1925 offers more of sorrow than of joy. For others 1925 was the "best-yet" year. One thing is sure: to all of us there are times when the question of the topic comes tremendously close to our own experience. There are years when we are driven to ask, does God care what happens to me? We may even be led to the mental attitude of the old Greek who complained "I have sacrificed unto gods who do not care for me," or of the Psalmist who for the moment could exclaim "No man careth for my soul."

Mark Rutherford says "Our temptation is to doubt whether it is of the smallest consequence in heaven, whether we are here or not, whether we live or die." Mr. Kennedy in his little book of sermons on "The Word and the Work" tells of the French peasant woman who could not be torn from her little farm in spite of the clash of armies. In the roar of the nearby battle lines she went on from task to task, cultivating, milking, garnering, unconcerned. But one day shells began to drop about her and home, cattle and the very farm itself were blown to wreckage. And Kennedy tells us the vivid picture standing out as clearly in his mind as thought it were yesterday, of the peasant woman, every line of her posture voicing her dejection, sitting on a pile of wreckage and moaning over and over again "The good God is dead, the good God is dead."

Providence: Does God care? "Casting all your care on him, because He careth for you" is Peter's answer. And our Lord affirmed that we can read His care by His kindly provision in the book of nature. We need but to be honest in our weighing of the evidences in our own lives to be sure that He cares. It is human nature to permit one day of sorrow to blot out a week of joy and one week of illness a month of health. The tapestry weavers work from the back of the loom. Many and varied the jumble of colors they use and there seems to be no order or plan in their placing. But at the end of the day's work as they go around to the other side of the loom they find the beauty in the mind of the master. So if we can not fully measure God's daily care now, some day we will understand that each day, each hour has its place in the plan of the Master.

Redemption: Here is the argument that clinches the whole matter. "If He spared not His own son, how shall He not with Him freely give us all things?" You can't beat that! The hand of God is often written too faintly in nature and in history for mortal eye to decipher. But not in the Bible! Not in the Gospel! Cast away worry, throw off care, for "God so loved the world that He gave His only begotten Son." Remember Wordsworth's poem of the bird who battled losingly against the cold winds of Norway till blown out to sea it ceased to struggle and was soon landed on the sunny shores of England. So let the heart be at peace, let there be an end of railing at God's providences and let there be a faith that sees all the assurance it demands in the Cross of Calvary.

Privilege: We must not miss the oppor-

tunity here to remind that such "Blessed Assurance" is what the sad world most needs. Nor to recall that "they can not hear without a preacher." To tell *that story* is a *Life Service worth while!*

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January 10, 1926

First Sunday after Epiphany

HOW IS PROHIBITION SUCCEEDING?

Proverbs 23:20-32

Hints for Leaders

Discussion on this subject ought to be easily started. One fruitful talk might be given on "Jesus and the laws of His Country." Some of the problems that Prohibition enforcement has to deal with might be taken up in discussion with the idea of discovering their solution. (1) American individualism, shown in the the common sentiment that the Government ought not to interfere with personal habits. (2) The mixed population with many groups that can not understand the reason for such a law. (3) The necessity to depend on political appointments for enforcement. (4) The moral let-down since the war, accentuating every lawless tendency.

The Topic

It may be too soon to study scientifically the effect of the Prohibition law, as said the director of a great research foundation recently, but unfortunately the people do not ask directors of research bureaus before selecting subjects of popular debate. The Federal Council of Churches through a commission has produced a report, satisfactory to neither extreme "dry" nor "wet," yet seemingly fair. From the *Literary Digest* of Oct. 3d, 1925 the following summary is taken:

Federal Council Report

"We can not yet tell whether Prohibition is really successful. "Dry" and "wet" publicity matter is unreliable. Evils due to alcohol have been less during the Prohibition period than during previous years, but during the more recent Prohibition years they show a tendency to increase.

The abolition of the saloon is universally acknowledged as a definite gain, especially as benefiting the working classes.

The effect of Prohibition on crime can not yet be determined.

The effect on business is impossible to measure, although Prohibition is partly responsible for the increase of savings deposits and the diversion of buying power from alcoholic beverages to various forms of consumers' goods.

It can not be proved that Prohibition is responsible for the decline of respect for law or the revolt of youth against moral conventions.

Until the recent reorganization of enforcement agencies, no adequate effort had been made to enforce the Volstead Law. The Federal Government should be able practically to eliminate smuggling and large-scale bootlegging, and prevent illegal use of industrial alcohol and bonded liquors. The retail trade is beyond its power, and must be handled by State and local authorities.

The present extent of violation is unknown. The total amount of liquor consumed has been greatly reduced, but this is no measure of the success of Prohibition, since the moral problem resulting from illicit traffic is out of proportion to its volume.

There are indications that the business community and industrial labor are hostile to the present form of Prohibition, while the majority of newspapers are favorable. Developments in certain States indicate election-time sentiment toward, rather than away from, rigid Prohibition. But the "wet" minority, especially in the great cities, is large enough to make thoroughgoing enforcement impossible. Since a large portion of our population is opposed to Prohibition, in order to make Prohibition successful, the churches and "dry" organizations must try to change the minds of the people by energetic and sustained educational effort."

Another View

A more optimistic report is summarized in *The Lutheran* of October 29th, 1925. It is by a sub-committee on the Alcoholic Liquor Traffic rendered to Congress recently:

"Our economists assert that Prohibition is a leading factor in our present prosperity.

"Increased productivity of labor, decreased industrial accidents, a multiplied demand for new homes and for both necessities and luxuries has accompanied a decrease in poverty.

"There is one savings account in America for every three in the rest of the world.

"Under Prohibition the number of savings accounts in the Nation's banks has increased 400 per cent.

"Every year since Prohibition has broken life insurance records, both for number and value of policies and for the decrease in mortality costs.

"The saving in human lives through the decreased death rate prevailing under Prohibition has been estimated as close to a million lives in the last five years. An even higher rate of saving is reported by some insurance companies.

"The number of holders of stocks and bonds has doubled since the Eighteenth Amendment was adopted.

"The whole realty market has been advanced by Prohibition.

"Slum sections practically disappeared.

"Those once content with one room began to demand a flat; flat owners sought large flats; renters became owners.

"Prohibition has increased home building. The increase in the number of contracts for residential buildings has been record-breaking since the Eighteenth Amendment went into effect.

"Building and Loan Associations have grown rapidly since the dry laws went into effect. Assets in such institutions increased from $1,898,344,346 in 1919 to $3,942,939,880 in 1924.

"The higher standards of living developed since Prohibition have favorably affected both manufacture and distribution.

"The lost revenue from liquor is supplied by taxes on industry. The auto industry pays its share. Motor-vehicle taxes last year amounted to $470,000,000.

"There are fewer paupers in the almshouses of the United States than there have been in twenty years.

"Prohibition has enabled charitable organizations to take $74,000,000 per year from funds formerly used to support cases of drink-caused poverty and use this money in constructive welfare work.

"Reductions in violent crimes, in offenses usually associated with drink, in social vice, and in public drunkenness, have distinguished the prohibition years as compared with an equal license period.

"Many county jails have been closed. Massachusetts has closed one-third of her jails and sold two.

"Alcoholic insanity has decreased 66 per cent in the first three prohibition years compared with the last three wet years.

"The Metropolitan Life Insurance Company, reaching, possibly, the largest group of wage earners in the nation, reported an alcoholism death rate of three per 100,000 policy holders in 1923. The lowest rate in the last five wet years was 4.1 in 1915."

We add the testimony of Melvin Trotter perhaps our greatest modern missionary among the "down-and-outs." Speaking of a drunken fellow who had disturbed a certain meeting, he says:

"We hardly have it in our missions any more: I don't believe I have been disturbed twice in three years in the mission. Prohibition works among the poor people, even if it don't work among the rich people. We have no slums any more. There is hardly anybody on our poor list. Not much booze down there. Our poor people are not hitting the booze. Some idiots are. The problem of our country today is these highbrows who are hitting the booze, fellows who are up in society, and people who claim to be leaders in our country and nation."

The Lutheran Church works by education rather than by law. She has long been placing emphasis on temperance. Here she may redouble her efforts. It is a question whether she has always been as emphatic on obedience to law. Here she should speak with no uncertain tone. The Luther Leaguers are on the defensive. As the Church young folks by example and by word they should battle for law observance on the part of youth. For youth is being charged in many unthinking quarters with being the worst offending group. It is not so.

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January 17, 1926

SECOND SUNDAY AFTER EPIPHANY

"GREAT IDEAS THAT HAVE SPURRED PEOPLE TO ACTION"

Isaiah 6:1-8; 2 Sam. 7:1-3

HINTS FOR LEADERS

Questions to assign.

What was the Great Idea that dominated the lives of (1) St. Paul, (2) Augustine, (3) John Huss, (4) Luther, (5) Gustavus Adolphus, (6) "Father" Heyer (7) David Day.

Discussion Questions:

Can man discover great ideas without revelation? Is Donald Hankey's definition of faith good, "Betting one's life there is a God?" What is the relation of action to ideas?

TOPIC

The lessons assigned give us two great men who were spurred to action by great ideas. We could not do better in the discussion of our subject than to study these two passages.

There was Isaiah, God loving and nation loving, at a time of crisis for Judah. King Uzziah is dead. With all his faults his long reign had brought peace and prosperity. His act of pride in entering the Holy of Holies and the consequent punishment of leprosy has clouded his name for us. But with his going went the assurance of stability and permanence for the Kingdom. Then comes to Isaiah the vision and the great idea that was to help him to become stronger strength for Judah than all her kings.

Isaiah saw God. No idea worth while starts anywhere else. Nowadays many of our leaders of thought start with man. No wonder they find strange gods! No wonder they end by crowning humanity with the diadem of divinity! See how the vision worked with the prophet. He saw God in all His holiness and then he said "Woe is me!" The sense of unfitness follows the clear vision of God's perfection. How unworthy to be His messenger. "No man can see God and live." No, pride dies, self

dies, when we once see God. But we do not stop with a dead prophet. The great idea developes into its final logical conclusion. Purified by the symbolic touch of the live coal off the altar, he heard the voice of God say, "Whom shall I send, and who will go for us?" Then, I said, "Here am I, send me." At the outbreak of the Indian Mutiny, Lord Clyde was asked how long it would take him to get ready to go to India. His answer was "Ready, now!" If we learn to see Jesus Christ in all His perfection and holiness, in all His kindness and grace, false pride will be swept away and in its place the great idea of Life Service will dominate our plans for our future. No greater inspiration to Christian Service ever could substitute the love of Him.

David too had his great idea. The valiant soldier, fighting battles against odds and winning a kingdom by the might of his right arm and his confident faith, never appealed more to the imagination than as he sat in his cedar home and dreamed of a temple. "See I dwell in a house of cedar but the ark of God dwelleth within curtains." This is the idea of a true lover of God. To the sincere heart the difference between the luxury of our daily life and the meager support of the Church and her work is a real torment. As with Isaiah the surer our vision of God, the clearer our sense of God's presence in the world, the more completely will we consecrate ourselves to His service. If one goes through a community where the houses are fine and the churches unpainted and the churchyards a tangle, one has a right to think that there is no sense of God there. Our church buildings, our church envelopes as well as our creeds and prayers express our opinion of God.

Let us each one pray for a more complete realization of Emmanuel, God-with-us. Let us take this greatest of all ideas ever coming into the mind of man and foster it and let it dominate our lives. Life will not rise higher for any of us than the idea that inspires. One thought of Jesus and His love ought to drive us to His service.

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January 24, 1926

THIRD SUNDAY AFTER EPIPHANY

"THE CALL, CLAIMS AND CONQUESTS OF THE CHURCH"

Acts 13:1-3; Heb. 10:24-25; I Thess. 1:1-10

HINTS FOR LEADERS

The hymns used in the body of the topic treatment below might be sung as solos. The soloist should be ready to sing so there is no unnecessary confusion. Additional hymns may be added with a little thought.

Discussions: How far is the Church responsible for (1) War, (2) Industrial Disputes, (3) Slums, (4) Commercialized Sundays, (5) Lawlessness and other social sins?

TOPIC

The Call: The Church calls everyone. The Church is the Body of Christ—wonderful figure given us by St. Paul! The voice of the Church is the voice of Jesus calling:

I heard the voice of Jesus say,
"Come unto Me and rest,
Lay down, thou weary one, lay down,
Thy head upon My breast!"

Countless millions of weary heads have found rest through the ministrations of the Church.

But the voice of the Church does not stop with an invitation. The Church, as did the Church's Master, says "Come" and "Go."

Oh still in accents sweet and strong
Sounds forth the ancient word;
"More reapers for the harvest fields,
More lab'rers for the Lord."
We hear the call; in dreams no more
In selfish ease we lie,
But girded for our Father's work,
Go forth beneath His sky.

"I have never felt any compelling call to Life Service in the Church," says one. "Have you been in calling distance?"

The Claims: The Church claims Jesus Christ as Founder and as Foundation. The Church began with the first answered call of Jesus.

The Church claims to be custodian of the Word and Sacraments. By these means God comes to man as He comes in no other way. The best gods men could find for themselves were just "magic-men" with all the faults and virtues of man intensified. Without God's help, God can not be found. Man found God because God first found man. The Church claims your love and your loyalty because God through her has forgiven you and saved you eternally.

The Church claims to be the fellowship of the saints. Through her motherly care we share with kindred souls the joys and sorrows of life. We encourage the weak and in turn are encouraged. Within the Church we capitalize our friendships for eternity.

The Church claims us, all of us, time, talent, wealth, all. If our hearts stir with gratitude for Mother Church, our hands will be nervously anxious to serve her.

The Conquests: Contrast the handful of the faithful over whom Jesus was the pastor in Palestine, with the untold multitudes who sing "Hail Him, Hail Him" in 1926! Like a grain of mustard-seed the little has become great, the handful is the greatest organization in the world today.

"Like a Mighty Army, moves the Church of God." These are some of her conquests. The misery of poverty and disease with her great Institutions of Mercy and Relief and her Inner Mission Societies; the debasement of woman, with her new freedom; the awful fate of the prisoner, with new ideals of reform; the slavery of man, with its abolition throughout the civilized world; popular ignorance, with the opportunity of popular education; low moral standards, with the high standards of Christian character; racial misunderstandings with a missionary enterprise that tears down racial barriers. These and countless others mark the Christian Church as the force behind all that is good in modern civilization.

Let us recognize that no greater honor could come to any one of us than the call to give *Life Service* to the *Church of Christ.* "What wilt Thou have me to do?"

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January 31, 1926

ANDHRA CHRISTIAN COLLEGE—A GIFT TO THE YOUTH OF INDIA

Ecclesiastes 11:9; 12:1,2.

When the Indian soldiers who fought with the Allies in the World War returned to their homes in India, they brought with them stories of the great world beyond their own land—stories of the military glory they had achieved, of the peoples they had met, of the life they had lived.

Their families, their villages and all India listened receptively to their stories of London, Paris, Jerusalem, Bagdad, Zanzibar, Tanganyika, and many other places. Like all of our people in America who had kin, relatives and friends in the war, they, too, followed with keen interest the progress of their sons and fathers in the great struggle of "making the world safe for democracy."

India was henceforth forever linked to the world and to its struggle for self-determination and self-direction. Through their own official representative at the Versailles Peace Treaty Conference, they came to understand more fully what was meant by "self-determination of the weaker nations."

The new world status of India since the World War is vividly shown by simply cataloging three events, all of which would have been incredible before the war. First, India signed the Peace Treaty at Versailles as a distinct nation. Secondly, India, as a nation, was admitted as an original member of the League of Nations. Thirdly, India is included by the International Labor Office of the League of Nations as one of the eight leading industrial nations of the world. These three events are the recognition by the world at large—as well as by the British Commonwealth itself—that India is a distinct nation.

It is only natural therefore that influential nationalist leaders like Gandhi and Tagore should be able to stir to the depths India's more than 315 millions of people for "an equal status in the Empire for *my* country."

The need in such an hour of crisis in India is for educated native leaders. Men like Gandhi and Tagore stand as mighty challenges to Christianity. The political development calls for leaders filled with the spirit of Christ, not the mere spirit of social reform. None but Christian leaders will be able in the days to come, to guide the masses of India in a peaceful evolution and thus prevent a "red" revolt against the undemocratic inequalities and pride of the restraining caste system. The foundations of the old caste system of India are being shaken to the very roots; but with what should it be supplanted? Will India's new foundation be Christian fellowship and equality in Christ Jesus? or Bolshevism?

The youth of India are responding to the challenge by seeking India's salvation through education. They are flocking not only to the educational institutions of India, but to the universities of London, of America and of the world.

No longer will colleges of less than standard grade be sufficient for the training of the leaders of India. The native Christian

leaders must be *more* thoroughly trained in this time of responsibility and opportunity. *They alone* have the hope of India—not only in the solution of its political problems of caste and integrity but in its religious problems, which are by far deeper and more vital in this land of intense religious fervor.

The youth of our United Lutheran Church in America shows its vision in a very definite, practical way by being interested at this time in the Telugu area of India, the geographical center of which lies between the cities of Guntur and Rajahmundry. At present in the midst of the 22,000,000 people in the Andhra or Telugu country there are only two less-than-standard-grade colleges —our own Lutheran Junior College at Guntur and Noble College (Church of England) at Musulipatam. Neither of these two colleges are equipped or strong enough to occupy a commanding position or to exert a powerful influence in this time of opportunity. A strong standard Christian College must be founded without delay. The Andhra Christian College among these 22,000,000 people of which 600,000 are Protestant Christians, must be founded at once.

The Luther Leaguers of America are showing their keen interest and vision in a very tangible way by presenting to the youth of India as the gift of the youth of our Church the Administration Building at the Andhra Christian College. The threefold objective of the Luther League of America is Education, Missions, Life Service. The College is an *educational* institution on the *mission* field, training young men for *life service* in India.

This gift of $25,000 by the Luther Leaguers of America will enable the Foreign Mission Board to build a $50,000 building since the Government of India gives one-half of the cost as grant-in-aid. The Administration Building will be called "The Luther League Hall." It will be built of stone, a hard granitoid, and the woodwork will be Burman or Indian teak. The roof will probably be of Basel mission tiles. In addition to an Assembly Hall seating 650 and a Library it will have a Reading Room (for periodicals chiefly), nine class-rooms, the college office and a Faculty room. It may be mentioned that the rest of the class-rooms will be in the Science Hall.

The dimensions of the building are:

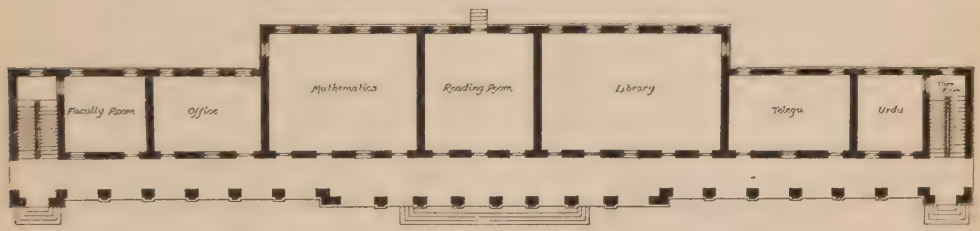
Length, 265 feet. Height, 2.6x14x2x14x3. Portico width, 10 feet.

Rooms first floor:

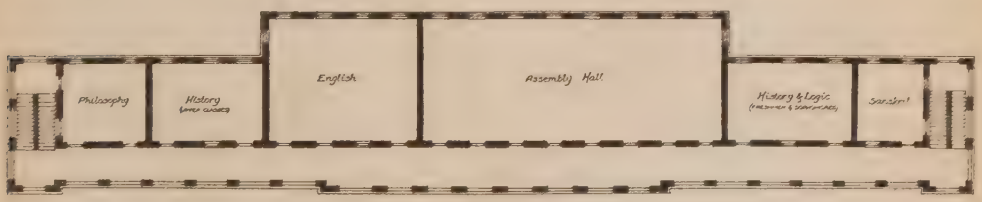
Urdu 18x21. Telugu 34x21. Library 50x45. Reading Room 30x45. Mathematics 40x45. Office 30x21. Faculty 22.6x21.

Second floor:

Sanskrit 18.6x21.6. History and Logic 34.6x21.6. Assembly 82.6x45. English 40.5x45. History 30x21.6. Philosophy 22.6x21.6.



PLAN OF MAIN FLOOR



PLAN OF SECOND FLOOR

Here is an investment whose dividends can never be fathomed for the future of India in the training of young men in India to carry the Gospel to the thousands upon thousands of villages of India. Does any one wonder consequently why the Luther Leaguers of America are working to "oversubscribe" their share of $25,000 in the erection of this Administration Building?

NOTE: Additional material program and a pageant may be secured after January first from the Luther League headquarters, 707 Muhlenberg Building, Philadelphia, Pa. It is suggested that an offering be taken at the meeting for the erection of the Andhra Christian College Administration Building project and sent to the Treasurer of the Luther League of America.

Intermediate Department

A GOOD PRAYER

The prayer used nightly by the boys in the Highlanders' Camp in the Rocky Mountains:

Oh, God, my Father and my Friend, teach me to be a true Highlander, a Christian gentleman, help me to think pure thoughts that I may be a clean man; help me to keep my body pure that I may use it to serve Thee; help me to be truthful that my tongue may sing Thy praise; help me to be honest that I may win the confidence of men; help me to build a Christian character that I may win the confidence of men; help me to build a Christian character that I may be worthy of those who love me; teach me to respect all women as I do my mother; make my life one of service; and when I am tempted, may I sit humbly at the foot of the Cross, and look up to Thee for strength. Amen.

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FOURFOLD SONG

Tune: "Till We Meet Again."

Fourfold Life is what we're striving for,
We would raise this standard evermore;
Work, and play, and study, too,
All will make us better leaders!
Play awhile in God's great out-of-doors;
Study in His own great Book-of-Life.
Then pray that we may be more true
Till we meet again.

—

THE 1926 INTERMEDIATE READING COURSE

Makers of South America—Daniels, $1.00.
A series of biographies of some of the heroic pioneers in South America which will prove interesting reading to the hero-worshipping Intermediate.

High Adventure—Fjeril Hess, $.75.
A story of the Slav immigrants here in America, cleverly told, and full of facts and adventure.

Katherine Luther—Dentler, $1.00.
The story of the founding of the Lutheran parsonage. Another distinctively Lutheran book which should be in the Intermediate library.

Climbing Manward—Cheley, $1.75.
A book dealing with developing personality and becoming a leader. "The Victory Habit," "Are You Worth Your Salt?", "What Are Your Dimensions?" are some characteristic chapter headings.

Guide Posts to Life Work—Fleming, $.35.
A book of Life Service for Intermediates, well written, full of good illustrations and a challenge to service.

Career of a Cobbler—Applegarth, $.75.
The story of William Carey, told in biographical form, by this ever popular writer for boys and girls.

AN INTERMEDIATE LUTHER LEAGUE RALLY HYMN

Used in the York District, Penna.
(Tune—"O, Zion Haste!")

We are youth, enlisted in His service
Striving to follow Jesus, our King;
He leads the way, aloft He holds the banner,
Following on, our battle cry we sing—
Marching with Jesus, onward we go
Under His banner we will conquer every foe.

Faith for our shield, undaunted we stand ready
At His command go forth unfaltering;
Strength comes each day to cheer each faithful warrior,
Who fighting on, the battle cry we sing—
Marching with Jesus, onward we go
Under His banner we will conquer every foe.

Temptation strong beset our youthful army,
The evil one his darts doth round us fling;
Strong in the Lord, we'll ever prove victorious
When for our battle cry we ever sing—
Marching with Jesus, onward we go
Under His banner we will conquer every foe.

—*Mrs. M. Haller Frey.*

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INTERMEDIATE TOPICS—1926

Jan. 3, Second Sunday after Christmas.
What Can I Do for Christ in 8,760 Hours? Matt. 25:14-29.

Jan. 10, First Sunday after Epiphany.
Great Hymns of the Church. Ps. 95:1-3, 100:1-5.

Jan. 17, Second Sunday after Epiphany.
Money: How Should We Get It and How Use It? Luke 12:1-3; Isa. 55:2.

Jan. 24, Third Sunday after Epiphany.
The Call and Claims of Our Church. Acts 13:1-3; Heb. 10:24-25; I Thess. 1:10.

Jan. 31, Septuagesima Sunday (Missionary).
Andhra Christian College.

Feb. 7, Sexagesima Sunday.
What Does Luther League Mean to Me? Matt. 20:25-28.

Feb. 14, Quinquagesima Sunday.
Using Our Will-Power as Christians. Prov. 16:32; I Cor. 9:24-27.

Feb. 21, First Sunday in Lent.
Do We Need to Mend Our Manners? I Cor. 13:1-7.

Feb. 18, Second Sunday in Lent ("High Adventure") (Missionary).
The Slavic Family at Home. Chapters 1 and 2.

Mar. 7, Third Sunday in Lent.
How Do Christian Principles Help Us in Business Life? Rom. 12:9-11, 21:1; I Cor. 10:31-33; Col. 3:17; Phil. 4:13.

Mar. 14, Fourth Sunday in Lent.
The Importance of Good Comrades. I Sam. 18:1-4, 19:4-7; Ps. 1:1-3; John 1:35-39.
Mar. 21, Fifth Sunday in Lent.
Jesus' Triumphal Entry into Other Lives Through Me. Acts 1:5-8; John 13:34-35.
Mar. 28, Palm Sunday ("High Adventure")—(Missionary).
A Long Look Across the Sea. Chapter 3.
Apr. 4, Easter Sunday.
What Is Easter's Greatest Message to Me? I Cor. 15:55-58.
Apr. 11, First Sunday after Easter.
What Is the Greatest Promise in the Bible? Matt. 28:19-20; John 3:16; II Pet. 1:4-8.
Apr. 18, Second Sunday after Easter.
Are We Observing Sunday in a Christian Way? Luke 6:6-10.
Apr. 25, Third Sunday after Easter (Missionary)—("High Adventure").
Lonely Strangers in a Strange Land.
May 2, Fourth Sunday after Easter.
How May I now God's Plan for My Life? John 15:14-16; Eph. 2:10.
May 9, Fifth Sunday after Easter.
Keeping Fit for Life. Rom. 14:17-19; I Cor. 9:25-27; II Pet. 1:5-8.
May 16, Sunday after Ascension.
What Opportunities Does Summer Offer Our League? Jas. 1:22-27; John 4:30-38.
May 23, Whitsunday.
How God Gives Us His Spirit. Acts 8:15-19; Acts 10:44-48; Acts 19:1-6.
May 30, Trinity Sunday (Missionary)—("High Adventure").
The Need for Things Familiar. Chapter 5.
June 6, First Sunday after Trinity.
What Do I Get Out of My Reading? Phil. 4:8-9; Ps. 119:9-16.
June 13, Second Sunday after Trinity.
Does What I Say Show What I Am? Luke 6:43-45.
June 20, Third Sunday after Trinity.
How Can We Take Our Religion With Us on Our Vacation? Ps. 139:1-12.
June 27, Fourth Sunday after Trinity (Missionary) ("High Adventure").
Youth's High Adventure. Chapter 6.
July 4, Fifth Sunday after Trinity.
How Can I Serve My Country? Rom. 13:1-7; I Tim. 2:1-2; I Pet. 2:13-16.
July 11, Sixth Sunday after Trinity.
A Bible Hero. Dan. 6:4-1.
July 18, Seventh Sunday after Trinity.
What We Learn from the Out-of-Doors. Ps. 19:1-6.
July 25, Eighth Sunday after Trinity (Missionary) ("Makers of South America").
Domingo Sarmiento. Chapter 8.
Aug. 1, Ninth Sunday after Trinity.
What Makes Jesus Attractive? Heb. 2:17,18, Matt. 4:18-25.
Aug. 8, Tenth Sunday after Trinity.
A Bible Heroine. Esth. 4:10-17, 5:1-12,21.
Aug. 15, Eleventh Sunday after Trinity.
How Can We Prevent Waste? Luke 15:11-32; John 6:1-13.
Aug. 22, Twelfth Sunday after Trinity.
How Jesus Prayed. Mark 1:32-35; Matt. 11:25-27; John 11:41-45, Luke 9:28-29, John 17.
Aug. 29, Thirteenth Sunday after Trinity (Missionary)—("Makers of South America").
Allen Gardiner. Chapter 6.
Sept. 5, Fourteenth Sunday after Trinity.
How Can I Make the Best Use of My Bible? Ps. 1:2; Ps. 119:9-16.
Sept. 12, Fifteenth Sunday after Trinity.
What Are My Church's Plans for the Next Six Months? Mark 6:7-13.
Sept. 19, Sixteenth Sunday after Trinity.
Being A Christian—In My Church Life. I Tim. 4:12-16.
Sept. 26, Seventeenth Sunday after Trinity (Missionary)—("Makers of South America").
David Trumball. Chapter 10.
Oct. 3, Eighteenth Sunday after Trinity.
Being a Christian—In My Home. Eph. 6:1-9.
Oct. 10, Nineteenth Sunday after Trinity.
Being a Christian—In My School Life. Matt. 5:14-16.
Oct. 17, Twentieth Sunday after Trinity.
Being a Christian—In Obeying Law. Pet. 2:13-17.
Oct. 24, Twenty-first Sunday after Trinity.
Being a Christian—In My Play and Amusements. Phil. 4:8.
Oct. 31, Twenty-second Sunday after Trinity. (Reformation) 1526.
Nov. 7, Twenty-third Sunday after Trinity.
Can and Should War Be Abolished? Mic. 4:1-5, Mark 12:28-31.
Nov. 14, Twenty-fourth Sunday after Trinity.
What Makes an All-Around Good Leader? Josh. 1:1-9.
Nov. 21, Twenty-fifth Sunday after Trinity.
How to be Thankful? Matt. 25:34-40.
Nov. 28, First Sunday in Advent (Missionary).
Thanksgiving.
Dec. 5, Second Sunday in Advent.
The Need of the Saviour. Rom. 3:9-18.
Dec. 12, Third Sunday in Advent.
Thy Kingdom Come. Matt. 6:9-13.
Dec. 19, Fourth Sunday in Advent.
My Gift to the King. Matt. 2:1-11.
Dec. 26, First Sunday after Christmas (Missionary). ("Makers of South America.")
W. Barbrooke Crubb. Chapter 12.

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January 3, 1926

WHAT CAN I DO FOR CHRIST IN 8,760 HOURS?

Matt. 25:14-19
(Miss Eva Peeler)

As we come to the beginning of a New Year, let us take note of the fact that each of us have God given talents, some ten, some five, some one.

Since they are given to be used, shall we think how we can use them for Christ in 8,760 hours?

Let us glance backward just long enough to confess that we did not make use of all the opportunities God gave us to use our talents for Him in the past year.

Somehow we were so busy spending the hours for ourselves that we failed to find time to spend a few hours for Him—thus we come to the beginning of a New Year—

So I bring Thee, faltering, trembling, not the thing I am, My Saviour, but what I meant to be.

How divide the time—8,760 hours? What a lot of time to spend, and shall we spend it for Christ?

Of course we must spend one-third of this time in sleep. According to the laws of nature we must sleep eight out of twenty-four hours. To be able to do the very best work for Christ, our bodies must be properly cared for. That leaves us 5,840 working hours for Christ. Think of the many things that He would like to have us do. First of all He wants our lives. Give your life anew to Him, and take Him as your Ideal for this wonderful New Year, of nineteen hundred and twenty-six.

Christ wants—Intermediate boys and girls who love Him to make the world beautiful for Him.

A story is told of a young girl who was tacking up a new calendar bearing the unfamiliar figures of the coming New Year. "It's going to be a beautiful year," she said, with a prophetic tone of assurance. Some one who heard the girl's prediction asked: "How do you know it is going to be a beautiful year? A year is a long time." "Well,"

she said, "a day isn't a long time, and I know, because I am going to take a day at a time and make it so. Years are only days when you come right down to it, and I am going to see that every single one of these 365 days gets some one beautiful thing in it."

"Then it will be a beautiful year," the friend answered, "you have found a wonderful secret." Put at least one beautiful deed into each day and you have made a good beginning for the 5,840 hours.

Christ wants you to be loyal.

He wants Intermediate boys and girls who will spend all the hours this year being loyal to Him.

He wants boys and girls who will show the Christian spirit on the playground and in school. He wants boys and girls who are Christians every day in the week.

Our Luther League wants members who will consider very seriously spending the 8,760 hours for Christ. Our League wants members who are willing to serve, that others may be made happier. Perhaps there are old people in your congregation you could help, read to them, take them flowers, visit them. Perhaps there are some foreign children in your neighborhood you could be kind to, perhaps there is someone in your class in school who needs your friendship.

Oh, there are so many things we can do for Christ in 8,760 hours, that the time seems too short. Then in this New Year let us remember that God has called us to do His Work, and that two of the things we can do for the next 8,760 hours is to render unto Him, "Service and Loyalty."

SUGGESTED PROGRAM

Hymn 565—Common Service Book.

Sentence Prayers—Asking God's Guidance, through the coming year. Use hymn "Another Year Is Dawning" as a prayer.

Have an Intermediate present a paper on "How Our League Can Help Our Church This Year."

Present Topic.

Plan some special work for the League this year; ask your pastor for suggestions.

Plan to work for Andhra Christian College.

Close meeting by singing: "Take My Life and Let It Be."

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January 10, 1926

FIRST SUNDAY AFTER EPIPHANY

GREAT HYMNS OF THE CHURCH

Psalm 95:1-3; Psalm 100:1-5

(Harry Hodges)

The caption of this topic should be prefixed by the word "Some" as it will be impossible in the time and space at our disposal to discuss "all" of the great hymns of the Church and therefore we must content ourselves with "some" of them. Please note that we are not discussing "Some popular hymns" but "some great hymns" and all "popular hymns" are not "great hymns."

This statement leads to the question: "What is a great hymn?"

A hymn is a devotional approach to God in song. A great hymn is such an approach which has attached itself to the life of great numbers of God's people. And it is four of these hymns that we herewith discuss.

Our scriptural references are two of the great hymns of the Jewish Church. All the psalms are hymns and it is to be deplored that so many of our churches have substituted the reading of psalms for the singing of them. How strange it would sound to hear the minister announce "We will read responsively hymn 100." Just so strangely does it sound to the intelligent churchman to hear him announce: "We will read responsively psalm 100."

It would be a fine thing if in our Luther Leagues we would learn to again sing the psalms, the "great hymns" of the Hebrew people.

The first of the great hymns that we shall discuss is our own "A Mighty Fortress Is Our God."

The greatest scene of Luther's career was his brave stand before the Diet at Worms on the 17th of April, 1521. It was on the way thither, when warned by Spalation against entering the city, that Luther wrote back: "Were there as many devils in Worms as there are tiles on the roofs of the houses, I would go in." Perhaps the occurrence of this same sentiment in the third stanza of Luther's hymn, "Ein Feste Burg ist Unser Gott" is what has led so many writers to say that the hymn also was written on that journey to Worms.

Picturesque as it may be thus to connect the great hymn with the great event, the claim is not supported by any actual evidence. While there is no actual evidence as to when it was written, the best authorities claim the year 1527. In 1529 it appeared in a Wittenberg hymn book.

The tune was developed by Luther from an old Gregorian melody.

Such a hymn with such a tune spread quickly. It spread courage, in those dangerous days, from heart to heart and from lip to lip. It thrilled like a trumpet blast, encouraging the faint hearted and renewing the brave to fight the battle of the Lord. It was, as Heine said, the "Marsellaise of the Reformation." It is a true picture of simple faith in Christ. It is based on the 46th psalm. It has become one of the standard hymns of the American Church, many classes in Colleges adapting it as their class hymn. And has been translated into more

languages than any other hymn. (144).

Onward, Christian Soldiers, was written by the Rev. Sabina Baring-Gould in England in 1865, just as our Civil War was drawing to a close and it is not unlikely that the new soldier-spirit left in the hearts of young and old Americans by the four years of war has had something to do with its marked popularity. It was written for a marching hymn for the children of Yorkshire Parish School for the Whitmonday celebration.

It is a hymn which stands somewhat apart from others. It is a marching hymn and is great because of its inspiring qualities.

When I Survey the Wondrous Cross. This hymn was written by the Rev. Isaac Watts in 1707 at a time when in the reformed branch of the Church there was much prejudice against singing anything but the psalms. This doubtless accounts for the metrical melody.

Hymns were being written at the time but were doggerel.

Watts complained to his father about them who suggested that he remedy the matter. This hymn he wrote as a remedy. It is great because it gives expression to the Christian's faith and hope.

Rock of Ages, Cleft for Me. Augustus Toplady attended a meeting in a barn in Ireland, and was converted. he said: "Strange that I, who had so long sat under the *means* in England, should be brought right unto God in an obscure part of Ireland, amidst a handful of people met together in a barn, and by the ministry of one who could hardly spell his own name." It was afterwards that he wrote this hymn. It is said that when the Prince Consort was dying he constantly repeated these stanzas remarking, "If in this hour I had only my worldly honors and dignities to depend upon I should be poor indeed."

Its greatness is identical with that of "When I Survey the Wondrous Cross," in that it expresses Christian faith and hope.

There are, of course, other great hymns of the Church, doubtless some which we as individuals think greater than those here discussed, but these have been voted the four greatest.

The hymns a Church sings is indicative of its life therefore a "great Church" sings not ordinary, popular, or necessarily tuneful hymns but "great hymns."

Questions for discussion:—

What are some of the great hymns in The Common Service Book?

When two melodies are given should we sing the best or the most popular?

Why should we never omit a stanza in singing a hymn?

Should we ever use a song book other than Lutheran?

Why should we never omit the Amen?

Note—The leader should give an outline of Lutheran Hymnody as found in the Lutheran Cyclopedia.

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January 17, 1926

MONEY: HOW SHOULD WE GET IT AND HOW USE IT?

(Rev. F. E. Reissig)

Luke 12:13-21; Isaiah 55:2

PROGRAM

Bible Verse—Write on blackboard or large card board before the meeting the Bible verse, Matt. 6:33.

Open meeting by having all stand and repeat this verse together. Use it again for the close of the meeting.

Hymn—387 Common Service Book. Sing third verse very softly and last verse with much spirit.

Prayer—Have four members prepare prayers assigning each one the thought for the prayer: 1, Thanksgiving; 2, Forgiveness; 3, Guidance and blessing; 4, Intercession (prayer for others).

Scripture Lessons—Luke 12:13-21; Isa. 55:2.

TOPIC: MONEY

I. How Should We Get It?

1. Honestly: It seems foolish to say this, but its not such a foolish thought when we think about it. Many people get their money dishonestly. Some people steal money. The person who stops working as soon as the boss is out of sight actually steals money. The man who charges far more than a thing is worth also steals. We ought to feel that every cent we receive has come to us in a perfectly honest way. Would it not be fine if the money people got dishonestly would burn holes in their pockets?

2. Work for it: Some boys and girls receive their money from their parents, others have only that which they earn themselves. I think every boy and girl ought to try to earn their own money. There are so many things boys especially can do to earn a little money. It is more difficult for girls. But there is no one except one who is sickly or crippled who cannot earn at least in part their pin money. How? Simply by doing all the possible chores, odd jobs, errands, etc., at home. How our parents appreciate it when we do all we can for them.

3. Unselfishly: William Carey said: "I am working for the Kingdom of God. I cobble shoes to pay my way." We ought never to have as our goal in life, a heap of money. Our purpose should be to serve God and our fellow man. We are to earn money to pay our way. Some people get money by hook or crook just so they get it.

This is not Jesus' way. He did not say, "Seek ye first lots of money." But He did say, "Seek ye first the Kingdom of God." If we follow the word of Jesus we will not go after money greedily or by working at something that does no one any good and perhaps is even a harm to others. I could not earn my money by selling "strong drink," could you? I could not earn my money by making cigarettes. Because they are harmful to boys. I want to do something which will help others and not hurt others. Anything that really helps others is a useful occupation, and that is the only work we ought to be doing.

II. Money: How to Use It.

A. For Ourselves.

1. Food, clothing. These are two real necessities. But we can sin in using money for these two things. Most people eat too much and that means a big waste of money and some eat only the most expensive things and that again is a waste. We are to eat not for the sake of eating and to tickle our palates but to make and keep us well and strong for service. Then how much money is thrown away for clothes. It is not using money when we dress extravagantly; it is misusing it.

2. Education. This is a very worthy purpose. All of us ought to receive as much schooling as possible. If we cannot go to day school then we ought to try to go to night school. Money spent for education is usually well spent.

3. For recreation and pleasure. "All work and no play makes Jack a dull boy," and it makes Jill a dull girl. I am sure that God would not wish to keep us from having any "fun." A little money can well be used for our own pleasure.

III. For Others:

As stewards.

The happiest people in the world are those who give to others. The more money we can give for the needs and happiness of others the more radiantly happy our lives will be.

You of course know that a steward is a man who takes care of another person's money and property. He tries to use and invest it wisely. He takes pleasure in making his master, the owner happy. You know too that all of us are God's stewards. We are to take care of the things he has placed in our hands. What is there that will make the Owner Who is God happier than the best possible use of that which is His?

All good stewards of God do as much as they can for others. Some give one-tenth of their earnings to God for the use of others, some give far more. Some give one-fourth, some one-half. I know of one who gives all he earns to God. But there are so many people that only give their spare pennies and nickels and dimes. Such people are not good Christian stewards. If we love God with all our heart, and soul and mind and strength and our neighbor as ourselves, we surely must give at least one-tenth for their use.

There are so many wonderful ways in which we can use the money we earn. The poor, the aged, the orphans, the crippled, the sick, and the many phases of home and foreign missions all need that which we can give. The Church is trying hard to meet all these needs but can only do as much as you permit her to do. If you give more she can do more.

Boys and girls let us use our money wisely in the service of God. It is true at all times that God loves a cheerful, unselfish giver.

Questions

1. Why did God call the man in the story a fool?
2. Which would you rather be if you could not be both; a man with a great deal of money or a poor man with Christ as your true friend?
3. What did Jesus say about "the love of money?"
4. When is money a blessing and when is it a curse?
5. How much money did Jesus have?
6. Mention ten fine things a person could do with money.
7. What share of the money we earn ought to be used in God's service?
8. What is meant by the statement, "money talks?"
9. Why is money often so harmful?
10. Is there anything a man can take with him when he dies; if so what is it?
11. When is an occupation useful?
12. Should a boy or girl try to earn money even though their parents have plenty?

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January 24, 1926

THE CALLS AND CLAIMS OF THE CHURCH

(Sister Pearle N. Lyerly)

Acts 13:1-3; Heb. 10:24, 25; I Thes. 1:1-10.

Life Service Program

Suggestions to Leaders—For this program arrange to make it as impressive as possible. This may be done in a very simple way. Assign the parts given in the Topic one week before your meeting. Have the girl taking the part of the Church in costume. For Hope of the Future Ministry, Diaconate, and Layman have streamers to be worn from right shoulder to left side with names written on them. If you are able to invite another Intermediate League, do so, because your group will be more sincere when visitors are present.

Program:

Hymn—Take My Life and Let It Be.

Responsive Reading:

Leader—For the Son of man came to seek and to save that which was lost.

Response—For whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it.

Leader—Whosoever shall call upon the name of the Lord shall be saved.

Response—How shall they call on Him in whom they have not believed?

Leader—And how shall they believe in Him whom they have not heard?

Response—And how shall they hear without a preacher?

Leader—Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

Response—Teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.

Prayer.

Brief explanation of the Scripture lessons.

The calls and the claims of the Church.

Sentence Prayers.

Offering.

Closing exercises.

TOPIC

Church—(One of the older girls dressed in white, carrying the cross.) I represent the Christian Church. For twenty centuries I have been the means by which many saints have passed to their homes beyond. I have given comfort to many in distress when the things of earth failed. I have administered, with the help of my faithful band of ministers, the means of grace to many a sin sick soul. The wanderers have heard the call of the Holy Spirit and have said "Lord, I believe, help Thou my unbelief." My heart is sad when I think of those who were trying to find me, but because there was no one to direct them, they lost their way.

The pressing needs of the Gospel Ministry will speak to you of a God given call.

Ministry—There are 40,000 Protestant pulpits in this country without pastors.

10,000 Home Mission Fields are calling for trained leaders.

542 vacant Congregations in our own United Lutheran Church.

Let us think about this matter seriously and see if there is not a place waiting to be filled by us.

"All we have we offer,
All we hope to be,
Body, soul and spirit,
All ye yield to Thee."

—*Thring.*

Diaconate—Next to the Gospel ministry is the service of the Deaconess. In the years past the Church has trained her daughters to give of their very best in Christian Service. She has established training schools and from these centers have gone forth a mighty army in Christ's name. The call for young women to enter this noble service is heard by many. The need is greater now than ever before. Hundreds could be placed in fields now ready for the harvest, but there are so few to send. Daughters of the Church this is your opportunity. When you serve others you also serve yourself. There is no beauty like that shown in the sweet faces of consecrated women. The happiness of their service is reflected in the radiancy of their expression. Sir Walter Scott wrote of such women,

"When pain and anguish wring the brow,
A ministering angel, thou."

Lay Workers—We cannot all be Ministers and Deaconesses, but there is a field where every one can give of self. The local congregation is depending upon its members, of which you and I are a part, to carry our part of the responsibility. There are Sunday School classes to be taught, Junior Leagues to be conducted, the sick to be visited, the stranger to welcome and so many other things which will prove of great value to Christ and His church. Members of this League let us become workers together with the Minister in our Church and God will richly bless our efforts and we will be a blessing to many lives.

Hope of the Future—Oh Church, the hearts of your youth need to be led into definite paths of service. Many are longing to give service, but there is on one to direct them. The Church's work will progress as never before when youth answers the call. (Addressing members of League.) Youth of today, behold thy future. Great things are in store for you. Answer God's call. He leads the way.

Church—I invite you to give of self, your talents and all your possessions, so that Christ's teachings shall be taken to all the waiting world. Who will answer the call?

(While Leaguers sing "God Is Calling Yet," two members will take their places on either side of Church.)

Volunteer No. 1—I have heard the call and now I wish to give my life to this task. I promise God I will earnestly seek until I find where I can be of greatest service in the Church.

Church—Your life will bring sunshine to many dark souls if you will harken to the voice of God, and follow where He leads.

Volunteer No. 2—It is my purpose, with God's help, to give love and service to my Church, so that she will ever stand firm on the faith. That hearts may be brought to the knowledge of Christ and His saving pow-

er. This is my duty, because it is through the Church that the joys and blessings of my life are so great.

Church—Let each member consecrate anew the life that is theirs as we join in singing Hymn No. 212. (Common Service Book.)

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January 31, 1926

ANDHRA CHRISTIAN COLLEGE

Prov. 4:7

(Miss Brenda Mehlhouse)

Program

Hymn—(Tune Battle Hymn of the Republic.) (Write on blackboard.)

O, listen while we tell you of a college far away,
A school for education so much needed in this day,
It's a school where Christian teachers guide the youth along life's way,
The best school in the land.

Chorus

Andhra, Andhra Christian College,
Andhra, Andhra Christian College,
Andhra, Andhra Christian College,
The best school in the land.

Our Andhra Christian College is in India 'cross the sea,
She stands for truth and justice, brotherhood and liberty,
Many precious lives will be transformed for all eternity,
Through this great Christian school.

Now Andhra Christian College is a monument of love
Established by the Christian friends who would their interest prove,
Let us rally to support her, let us see her banners move
Right on to victory.

—*Mrs. H. S. Bechtolt.*

Alternate Chorus

Andhra College will teach thousands
Andhra College will teach leaders
Andhra College will have glory
As she serves India far.

Scripture Readings—(By Intermediates.) The Advantages of Knowledge. Ps. 89:15; Prov. 1:4; 3:13; 4; 9; 10; 10:14; Ec. 7:12; Mal. 2:7; Eph. 3:17, 18; 4:13; Jas. 313; II Peter 2:20. (Write these passages on slips of paper and have Intermediates read.)

The Topic.

Discussion.

Special Andhra College Offering.

Plans Discussed for Special Event for Andhra College Work.

Sentence Prayers—By Intermediates.

Closing Hymn—(Tune, "Onward, Christian Soldiers.") (Write on blackboard.)

Onward Andhra College, spread the word abroad,
Let this be your motto: "India for God."
Founded like a city, high upon a hill
That cannot be hidden, Fortress of Good Will.

Chorus

Onward, Andhra College, spread the word abroad,
Let this be your motto: "India for God."

Andhra Christian College, send thy sons abroad,
Truth has girt their bodies, peace their feet hath shod;
Armed with God's own message, whom sin cannot kill,
Send them, Andhra College, Fortress of Good Will.

—*Rev. W. D. Allbeck.*

The Topic

Introduction by Leader—To most of us our education is at present about the most important thing in our lives. Most of us are in high school, many of us are looking forward to going away to school.

Education is an important problem the world around. And in hands where Christ is not known it is doubly important. The training which the youth of the land receive in the schools and colleges will shape in no small measure the future of the land. Shall this training be Christian or non-Christian?

More and more our missionaries realize that the success of our mission stations depends not so much on them but on the people of the land itself who come under Christian influence, and then go out among their own people and carry to them the message of the Gospel.

Today in India we have a wonderful opportunity in more firmly planting the Banner of the Cross, in the erection of a Christian College which will train the young boys of India to be future leaders and future Christian workers.

We shall hear today something about this Lutheran enterprise—the Andhra Christian College in India.

First of all, *what* is it?

Second Intermediate—Andhra is another word for Telugu. Andhra Christian College is intended for the Telugu people of South India, among whom our Lutheran Mission has been working for over eighty years. It will give the regular courses in Arts and Sciences and prepare for the B.A. and the B.Sc. degrees. In addition, it will conduct courses in the English Bible as a part of the regular curriculum. Great stress will be laid upon character-building, and every

effort will be made to bring a powerful Christian influence to bear upon all the students, both Christian and non-Christian.

Leader—Next, *who* is to build this college, and who will be connected with it?

Third Intermediate—We—the Lutherans of the United Lutheran Church in America—will establish it. Other missions at work on the field will help, but it was unanimously decided at a Council held, that the Lutherans were best able to build this College. So it is our task. The Indian Government will assist by giving us grants for part of the work.

The College will be Lutheran, with a Lutheran President, Treasurer and a majority on the Board of Directors.

The faculty will consist of at least six American and English professors, and the remainder will be qualified Indian Christians.

The students will be Christian young men from all the missions in the Andhra or Telugu province. It will be open to all classes of Hindus and Mohammedans.

Leader—*Why* is the need for such a college so great?

Fourth Intermediate—The Christian community in the Telugu country now numbers 600,000 and is rapidly growing. Over 10,000 are baptized each year. This great community needs a first class Christian college to train its young men as pastors, teachers and Christian laymen. Only as we train native leaders will we evangelize India.

Leader—*When* will this college be ready?

Fifth Intermediate—Work will be begun as soon as the money is in hand to start. Work should be commenced this year yet. It is not expected that the college will be ready to open its doors before 1928.

Leader—Where will this college be built?

Sixth Intermediate—It will be a merger of the Guntur Junior College and Noble College, which will function as high schools only as soon as Andhra College is opened. It will likely be built in either Bezwada or Rajahmundry. These cities are both growing cities of 50,000, equally distant from the centre of the province.

Leader—Tell us something about the equipment for the College.

Seventh Intermediate—There will be a Science Hall, an Administration Building, a Chapel, a Y. M. C. A. building, and dormitories for 500 students. There will be five professors' houses, and twelve homes for Indian professors. There will be an athletic field, with tennis courts, track, basketball court, and an open air gymnasium with equipment. The Assembly Hall, class rooms, professors' offices, etc., are also fully cared for in the plans. In short it will be an A number One, fully equipped, first class college, the very best, one of which we can be proud.

Leader—*How* is this to be built—what plans are made to raise the money.

Eighth Intermediate—By gifts from the United Lutheran Church. The payment of $1,000 makes one a patron or patroness, and already a great number of such shares have been taken to honor some of the outstanding workers in our Church here at home. The organizations of the Church are helping in the work, and contributions are coming from all the various groups in our churches.

Leader—*What* is the Luther League doing?

Ninth Intermediate—The Luther League of America as its special part of the work has undertaken the erection of the Administration Building, from which the work of the whole college will be directed. This will cost $25,000. Each State League has been given its share of this work, and they are enthusiastically at work on the project.

Leader—Is there not something the Intermediate Leagues can do?

Tenth Intermediate—The Intermediates have their own particular share in this work. To the Intermediate Leagues in the Luther League of America has been assigned the fitting and equipping of the gymnasium. I am sure this is something which we do not need to be urged to do. A completely fitted gymnasium will mean much in the work of Andhra Christian College, and if each Intermediate League helps, we can readily do this.

Leader—Let us pray then for the success of this enterprise, let us work for Andhra Christian College, let us help in our special Intermediate project, that India may soon have this much-needed College, and Christ may more speedily be known to the millions in darkness.

SUGGESTIONS

At the close of the Topic make some plans for helping in the equipping of the Gymnasium of Andhra College. Announcements as to the gathering of the funds will be made shortly.

Plan some special program on Andhra College, or arrange to have the Intermediates give an Andhra College Pageant—which will shortly be announced.

A TRADITION

Once upon a time there was a man who knew all the words of "The Star-Spangled Banner."

He was Francis Scott Key.—*Life.*

Junior Department

"TAKE CARE OF THE JUNIORS AND THE SENIOR LEAGUE WILL TAKE CARE OF ITSELF"

THE JUNIOR TOPICS FOR 1926

Jan. 3. *"Brave Adventurers"* (Missionary).—*The Bravest Adventure.*
" 10. *Abraham, The First Torch Bearer.* Gen. 12:1-2.
" 17. *"Of the Church, By the Church, For the Church."* Luke 2:46. 4:16.
" 24. *What Shall We Do On Sunday?* Matt. 12:9-13.
" 31. *A. C. C.* Prov. 16:16.
Feb. 7. *"Brave Adventurers"* (Missionary).—*The Boat that Waited—or the Count Who Wrote Letters to Jesus.*
" 14. *Joseph, Who Carried the Torch to Egypt.* Gen. 45:1-7.
" 21. *Everyday Heroes.* Heb. 11:32-38.
" 28. *How Does Luther League Help Us to Follow Jesus?* Luke 2:40-52.
Mar. 7. *"Brave Adventurers"* (Missionary).—*Two Adventurers Who Listened in.*
" 14. *Moses, Who Held the Torch High for His People.* Exod. 3:1-10.
" 21. *Our Luther League Emblem.* Psalm 20:5.
" 28. *Choosing Sides.* Matt. 6:24; Acts 5:29.
Apr. 4. *What Does Easter Mean?* Mark 16:1-8.
" 11. *Gideon, Whose Torch Led His People to Victory.* Judges 7:2, 3, 19, 20.
" 18. *My Favorite Motto.* Phil. 4:13.
" 25. *"Brave Adventurers"* (Missionary).—*Digging for an Answer.*
May 2. *"Brave Adventurers"* (Missionary).—*Yes and No.*
" 9. *Mother!* Prov. 29:15.
" 16. *David, Whose Torch Helped His People to Become a Nation.* I Sam. 16:1, 10-13.
" 23. *Luther League Around the World.* Phil. 2:4.
" 30. *Showing the Right Spirit in Our Home.* Eph. 6:1-3.
June 6. *"Brave Adventurers"* (Missionary).—*The House that Was Built from a Bed, or The Man Who Told.*
June 13. *The Meaning of Our Flag.* Prov. 14-34.
" 20. *Elijah, Whose Torch Reminded People of God.* I Kings 18:30-38.
" 27. *Who Are Our Best Friends?* Prov. 17:17.
July 4. *"Better Americans, No. 3"* (Missionary).
" 11. *How Juniors Can Show Their Love for Their Country.* Rom. 12:17, 18.
" 18. *What We Learn from the Out-of-Doors.* Ps. 19:1-6. (Joint Meeting.)
" 25. *Ruth, Who Carried the Torch of Love.* Ruth. 1:15-18.
Aug. 1. *"Better Americans, No. 3"* (Missionary).
" 8. *John the Baptist, Whose Torch Showed the Way for the Great Torch Bearer.* Matt. 3:1-6.
" 15. *Shirking or Doing Our Best.* Matt. 25:14-30.
" 22. *Hymns Every Junior Should Know.* Ps. 100:1-5.
" 29. *How May We Help One Another?* Jas. 1:22.
Sept. 5. *"Better Americans, No. 3"* (Missionary).
" 12. *Jesus, the Light of the World.* John 8:12.
" 19. *"Some Day We'll Be Seniors"*—Promotion Day. Luke 2:52.
" 26. *What Plans Have We for Our Society?* (Rally Meeting.) I Cor. 15:58.
Oct. 3. *"Better Americans, No. 3"* (Missionary).
" 10. *Four Men Who Carried the Torch.* Matt. 4:18-22.
" 17. *Story Books I Like Best.* Prov. 2:10, 8:10, 11.
" 24. *Guarding Our Tongues.* Ps. 141:3; Jas. 3:2-5.
" 31. (Reformation.) *The Monk of Wittenberg.* Heb. 10:38.
Nov. 7. *"Better Americans, No. 3"* (Missionary).
" 14. *Philip, Who Carried the Torch to a Man in a Chariot.* Acts 8:26-31.
" 21. *Real Thank-Yous.* John 15:12-14.
" 28. *My Favorite Bible Story.* John 6:1-14.
Dec. 5. *"Better Americans, No. 3"* (Missionary).
" 12. *Paul, Who Carried the Torch to Other Lands.* Acts. 16:9, 10.
" 19. *Suppose There Were no Christmas!* Luke 2:10, 11.
" 26. *Some "I Wills" for 1927.* Josh. 24:15.

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THE 1926 JUNIOR READING COURSE

Brave Adventures—Cronk, $.75
Stories of Prayer and Missions, and how Juniors may learn to pray.

The Land of the Golden Man—Ferris, $.75.
A fascinating story of South America, full of adventure, and interesting to the last word.

Broad Stripes and Bright Stars—Bailey, $.75.
A book of stories of American history—every Junior boy will be particularly interested.

Famous Hymns Every Child Should Know—Mabie, $.75.
This will help the music in the Junior League. Stories of some of the great hymns will be interesting to the Juniors to read, and to tell in the meetings.

The Little Children's Bible—(Macmillan Press), $.90.
Portions of the Scripture compiled to be read to the smaller children, and to be read by the older Juniors themselves, and kept as a Bible "all their own."

Jack in the Pulpit Stories—Shaw, $1.00.
A series of object-lessons, which the Juniors will read with much interest. A pocket-knife, a ball of twine, a fountain pen, a lead pencil, and other every day objects preach a sermon to the Junior boy and girl.

A Reading Contest will be conducted on these books during 1926. Five points will be given for the reading of each book. At our next national convention a banner will be awarded to the State Juniors who have the largest number of points in percentage to their

Junior membership. A Reading Course Certificate is awarded each year to the Juniors completing the course.

Our Goal for 1926

200 New Junior Leagues! Help us reach this by starting now to organize a new one in your neighborhood.

New Junior Objective

We are happy to announce the 1926 Special Junior Objective. $500 for Andhra Christian College! The whole church is thinking about Andhra College, and of course the Juniors want to help. We oversubscribed our $300 Objective last year. We accomplished this goal during 1926. This sum will be used for the building and furnishing of one of the rooms in the dormitory, to accommodate three boys. See the Topic for January 31. Watch for the January REVIEW.

Sustaining Membership Fund

Is your Junior League a Sustaining Member? "Every Junior League a Five Dollar Sustaining Member during 1926!"

New Packet

The new Junior Program Packet for 1926 is ready. It contains brand new material and new features. Order it now. Forty cents.

THE TOPICS

The Junior Topics for 1926 are of six kinds: (1) Missionary—(supplied by the Women's Missionary Society, see notes at head of Topic for January 3); (2) Biblical—a series of Torchbearer Stories telling how Abraham, Joseph, Elijah, Moses, John the Baptist and others held high the Torch of God's Truth and prepared the way for Jesus, The Light of the World; (3) Practical Topics—on everyday events in the Juniors' lives; (4) Luther League Topics—eight lessons on the work of our organization; (5) Holiday Topics—eight special holiday programs; (6) "Favorite" Topics—a series on favorite Bible stories, books, friends, hymns, verses, etc. See the list at the head of this Department. These Topics will appear each month in the REVIEW.

To supplement these and help you plan your work for the year, you will need the Junior Program Packet. This sells for forty cents. It outlines our complete plans for the year's work, The Topics, The Junior Reading Course, our 1926 Special Junior Objective, a leaflet of Daily Bible Readings on Torchbearers of the Bible. It also gives a series of special Lenten Topics, a series of Bible stories to be acted out with the Torchbearer lessons, hints for posters, socials, etc. Be sure to order this from Luther League Headquarters, 707 Muhlenberg Bldg., Philadelphia, Pa.

January 3, 1926

THE BRAVEST ADVENTURE

(Missionary)

At the suggestion of League representatives on the Committee on Coordination the Junior missionary topics and programs for the first six months of 1926 are to be furnished by the Women's Missionary Society. They are based on the book, Brave Adventurers, which every Junior leader should have. Price 50 cents in paper binding, 75 cents in cloth.

Leaders should have also the booklet, "How to Use Brave Adventurers," a booklet of helps and methods with eight full pages of patterns for handwork, which the boys and girls will love. Price 15 cents.

Other helps that are available are The Light Brigade Program Packet, price 30 cents, which contains a copy of the above mentioned booklet, "How to Use Brave Adventurers," and other suggestive leaflets. Of very special interest are the Poster Pattern Set, containing eight full size patterns for posters in the popular cut paper work and an additional sheet of alphabet patterns. Price 50 cents for the set. All of these supplies should be ordered from Literature Headquarters, 723 Muhlenberg Building, Philadelphia, Pa.

**Abbreviation*—The letters H.U.B.A. in the following notes refer to the booklet, "How to Use Brave Adventurers."

AIM: *To help the boys and girls to realize that the bravest adventurers are those who take God at His word and venture all to go into the whole world and preach the Gospel; and to know that "all power" comes through the prayer of faith.*

WORSHIP PERIOD. A hymn of loyalty, as for instance the Crusader's Hymn—"Beautiful Saviour."

Prayer that the boys and girls who know the Saviour may be His loyal followers and may help to make Him known to the boys and girls of the world.

Offering for missions.

STORY PERIOD. Tell the story "The Bravest Adventure." Chapter I.

DISCUSSION PERIOD. Follow the story with discussion.

What kind of men did Jesus call to follow Him?

Did it make any difference to Him whether they were rich or poor?

Did He really supply all their needs?

Are there any people in the world who have not yet heard the message Jesus sent to them? Is it right for us to keep for ourselves alone a message that was given to us to share with some one else? Does Jesus call "follow me" to boys and girls today? How can we answer Him?

Discuss plans for a Brave Adventurers' Chart. (*See instructions on pages* 11 *and* 15 *of the Booklet, "How to Use Brave Adventurers" which is included in the program* packet.) If a decision is reached to have such a chart appoint a committee to make it and have it ready for the next meeting.

Discuss whether the names of the twelve disciples are worthy of a place on the Brave Adventurers chart and if the decision is that they are, write "The Disciples" on a card and have it ready to paste in place when the chart is presented at the next meeting.

MEMORY PERIOD. Discuss best things to remember from Chapter I. Agree on some quotation or other memory thought and start the memory chain with it. (*See page* 10, *H.U.B.A.*)

HANDWORK PERIOD. The following are suggestions only. It is not likely there will be time to follow all of them.

1. The Brave Adventures chart may be begun at this session

2. Each member of the group may take a triple folder in which is mounted a copy of "The Last Supper." *See page* 17 *H.U.B.A.*)

3. A series of picture sheets may be worked up, illustrating the life and teachings of Jesus. The Perry pictures have many subjects in varying sizes. Sunday School cards and papers also will furnish pictures.

4. Bible verses suggested by the chapter may be copied on correspondence cards. A tiny cut-out of a bird or a flower may be pasted on each card. Dennison's seals may be used, or a picture may be cut from a catalogue or magazine, or from wall paper scraps. These Comfort Cards may be sent to the sick, or to an Old People's Home.

PREPARATION FOR NEXT LESSON. Discuss plans for exhibit. (*See page* 10, *H.U.B.A.*), and appoint committees.

Appoint a Committee to make the Brave Adventurers' Chart.

Appoint two members to find out and report at next meeting names of some of the brave adventurers in India, to be placed on the chart at the next meeting. Appoint a group to have charge of making the poster for Chapter II, and seeing that it is properly displayed, with announcement of the meeting.

Appoint a group to have charge of making the poster for Chapter II, and seeing that it is properly displayed, with announcement of the meeting.

If a collection of flags is to be made, some one may be appointed to bring a flag of the United States, the country from which Dr. Chamberlain went, and one of India (British), the country to which he went. The entire group should agree to be on the lookout for pictures of India to be brought and mounted for the exhibit.

Note that for the February meeting there is a choice of the second and third chapters inasmuch as there are only six League meetings on Brave Adventurers and eight chapters of the book.

If you plan to skip Chapter II and base your February lesson on Chapter III make your advance preparation with that in mind. (*See suggestions on page* 5 *H.U.B.A. at the last of notes on Second Session.*)

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January 10, 1926

ABRAHAM, THE FIRST TORCH BEARER

Gen. 12:1-2

(The Bible Topics for 1926 are a series of "Torch-bearer" stories, telling how God's Truth has been passed on down through the ages. They lead up to the Topic, "Jesus, The Light of the World." The aim is to show the Juniors how they may become Torch-bearers.

To use with these Topics get pictures as follows from the Perry Picture Company, Malden, Mass., sending fifty cents in stamps. Order two each of the following in the two cent size:

584G, Abraham Going To Canaan—Dore; 1089, Selling of Joseph—Schopin; 347, Moses Presenting The Law To The People—Raphael; 1255, David—Michelangelo; 1036, Elijah, Moses, Joshua—Sargeant; 577, The Gleaner, Breton; 360, John The Baptist—Andre del Sarto; 3235, Jesus, The Light of the World—Holman Hunt; 781, St. Paul and Mark—Durer; 343N, Paul—Raphael; and use one at each of the Bible meetings to help in the study, and with the other have the Juniors make a series of Torchbearer charts to display, using the picture, cutting the name of the Torchbearer from letters on the cover of the *Saturday Evening Post*, and printing a few facts below.

Also get one each of the following in the two cent size:

7850, Martin Luther; 2581, Cyrus Hamlin; 2597, John G. Paton; 147 Adoniram Judson; 146C, John Wesley; and as the class progresses, make a "Modern Torch-Bearers" Chart.)

THE TOPIC

(By Superintendent, Junior as leader and several other Juniors)

Hymn—Prayer—Scripture Reading, by Junior (Gen. 17:1-8).

Memory Verse.—"Get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."

Introduction of Topic by Superintendent.—Our Bible Stories this year are "Torch-bearer" stories. We will learn of some of the great people of the Bible who carried the Torch of God's Word and God's Truth high and passed it on down through the ages, so that today we have God's promises given to us. Let us first see what a Torch-bearer is. Who can tell us?

Junior.—"In days of old, when great news came of mighty happenings by land or sea, fleet runners were chosen and equipped with flaming torches to bear the word abroad. Up to the beacon on the nearest hilltop ran the first, and kindled there the flame that told of victory. Then another distant waiting athlete saw the flaring signal and hastened to set the next beacon-fire blazing on its hill top. On and on went the fiery message till all the land was lit with the good news and every city and hamlet rejoiced." (Margaret Seebach in "Martin of Mansfeld").

Superintendent.—Just so from the very beginning of history, there have been Torch-bearers, and the Torch they bore was God's Word and Truth, which they held high that all might see. Today we shall hear about Abraham, The First Torch Bearer.

Junior (acting as leader)—Long, long ago, back in the beginning of time, the world was full of darkness and sin. Nations and tribes that did not know God filled the earth. God needed some one to be a Torch Bearer for Him, and establish a Christian nation. And so He called Abraham, "the father of the faithful," to be that leader. He gave Abraham a wonderful promise. Can some one tell us that promise?

Junior—reads Gen. 12:1, 2.

Leader—And so the Torch was lighted. This promise was a very strange one, one hard to believe. Abraham had to be a man of strong faith to believe that God would do for him the wonderful things He promised him, and so we might call Abraham's torch the Torch of Faith. He believed God's promises would come true. And they did.

Abraham left his land and his relatives and started out for that unknown land which God promised him, believing that God would make of him and his people a mighty nation. But as yet he did not even have a son of his own. And then God sent Abraham a son. Who was that son?

Junior—Isaac.

Leader—When Isaac was a young lad, God asked a strange sacrifice of Abraham. What was that sacrifice?

Junior—tells story of Isaac offered as sacrifice (Gen. 22:1-14) in own words.

Leader—So Isaac was spared. He grew up to marry and have two sons of his own —Jacob and Esau. And these men became the heads of the mighty Jewish nation. God was keeping His promise. The nation became a mighty, powerful race, down through Ruth and David through years and years it prospered, until it became the very race into which our Saviour Himself was born. Surely God kept His promise. And so the Torch of Faith carried by Abraham, the First Torch Bearer, was kept burning.

Leader—What lessons does God have for us in Abraham's story?

Junior—First, it teaches us the lesson of Faith. We must believe in all God's promises and truths in His Holy Word, and know that He will keep them.

Leader—What other lessons can we learn from Abraham?

Junior—God had a great work for Abraham. He was to be the father of a mighty nation in a land which the Lord promised to give him. He left his land and his own people to go out to this strange country.

So God has tasks for boys and girls to do. In the Church and in Junior League we are learning to do His Will. The Church has big work for us to do. Perhaps God will call some of us to rise, leave our homes and go away from friends and relatives to do some big work for Him. Will we obey? Will we be ready? Will we hold high the Torch of Faith? Will we become a Torch Bearer like Abraham?

Picture Study—Have picture "Abraham Going to Canaan" shown and explained by one of the Juniors at this point.

Discussion—Quiz. Why was Abraham called the "father of the faithful"? Who was Abraham's son? Who were Isaac's sons? How can Juniors be Torchbearers? Can you name any who are Torchbearers today? (Superintendent can add other questions.)

Handwork—A group selected should make a Torch Bearer Chart, using the picture and other suggestions given.

Dramatization—Have several Juniors act out "Abraham Visited by the Angels" as given in the leaflet in the Program Packet.

A simple exercise will be found in the same leaflet for each Bible Topic. If you wish help and material for Bible dramatization, get either "The Dramatization of Bible Stories"—Miller ($1.25) or "The Bible Play Work Shop"—Benton ($1.00) from the United Lutheran Publication House, 1228 Spruce St., Philadelphia, Pa.

Closing—Hymn, Prayer by Superintendent.

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January 17, 1926

"OF THE CHURCH, BY THE CHURCH, FOR THE CHURCH"

Luke 2:46; 4:16

(A series of lessons on the Luther League and its work will prove interesting. Their aim is to teach the Juniors something about the Luther League and to create a League spirit.

Follow carefully the suggestions for this series. They include a study of the League motto, the League Emblem, the League helping the Juniors to follow Jesus, Luther League activities around the world, a Promotion into the Intermediate League, A Rally Meeting, and forward plans for the next year.

At each of these meetings use the Luther League emblem, Luther League pennants (the Juniors can make these cutting them from blue cardboard and adding large white letters, L.L.) and crepe streamers in the League colors (ten cents a roll from Dennison Mfg. Co., 1007 Chestnut St., Phila., Pa.). If the District Junior Secretary lives near, get them to visit at one of these League topic meetings, or get one of the Senior Leaguers to help).

The Topic

Hymn—Junior Rally Hymn (on card, two cents each from this office).

Scripture Reading (by a Junior) Jesus as a Junior in the Church—Luke 2:46, 4:16.

Memory Verse—"And they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions."

Exercise—by 5 Juniors dressed in the League colors, carrying signs.

First Junior (dressed in black, carrying sign—"*Our Motto.*") When the Luther League was organized, like all other societies, it needed some motto or slogan that would express its purpose.

Of course you all know the Luther League of America is the official young people's organization of the Church, and it had to adopt some motto to show this.

The Luther League trains young people to work in the Church. It teaches them about the Church. It gives them work to do. It trains them to be leaders.

But above all, it is a part of the Church,

and its chief work and purpose is to be a part of our United Lutheran Church, to carry out its teachings, and train the young people in the ways of the Church.

So the motto selected had to show this, and it does. It is "Of the Church—By the Church—For the Church."

And it means that first, last and all the time the Luther League in its teachings, its work, its activities is a part of the United Lutheran Church, and works hand in hand with it.

Second Junior (dressed in red, carrying sign—*"Of the Church"*) The Luther League is of the Church. It follows all the teachings of our Church.

The Lutheran Church stands for the open Bible. So does the Luther League. All its teachings are based on the Bible, its Topics are founded on the Word of God.

Just as the United Lutheran Church follows the teachings of its great founder, Martin Luther, so does the Luther League. Just as Martin Luther when he climbed up the steps at Rome, and then walked down again, saying to himself, "the just shall live by faith"—not by obeying the commands of any man, or by buying salvation —just as our Lutheran Church has this law as one of its first principles, so does the Luther League follow this in its teachings.

Just as the United Lutheran Church believes in the training of the child through Sunday School and catechetical class, so does the Luther League believe that work must be begun with the child, and we have the Junior League, then the Intermediate League, and then the Senior Department.

The Luther League is *of* the Church.

Third Junior—(dressed in white and carrying sign, *"By the Church"*). The Luther League is *by* the Church. It is a child of the Church.

Just as a child is directed by its parents, so is the League guided by the Church. In its principles, its teachings, its work, it is always ready to follow out the laws laid down by the Church.

Fourth Junior—(dressed in blue and carrying sign, *"By the Church"*). The Luther League is *for* the Church. It is ever ready to help with all the work planned by the United Lutheran Church.

The Lutheran Church needs men for the ministry and women for the work of the diaconate, and it needs missionaries. The Luther League is helping to supply these.

The United Lutheran Church is growing in its missionary work. The Luther League is helping in the work of China, Africa, Japan, India, and all the other fields.

The United Church sends out many pleas, and the Luther League is back of the Church, ready to help.

It is *for* the Church.

Fifth Junior—(dressed in yellow, and carrying sign, *"Following the Motto"*). Juniors can live out this motto. The Junior League is just as much a part of our League work as the Senior League. Juniors should be in the League—first in the Junior League, then in the Intermediate League, and then the Senior League.

To be *of* the Church, Juniors must learn all they can of the Church, they must study her history and works. How many of you have read "Martin of Mansfeld"? How many have studied it? Do you know the history of the beginnings of our Church?

Juniors can be *for* the Church by helping in all the work of the Church which is given them to do. They can help the missionary work of the Church, by missionary offerings. They can help the whole Church by helping in the work of their own Church. They can best do this as Juniors by being faithful to all the work in Sunday School and Junior League.

Juniors can be *by* the Church by helping in every way to keep the Junior League a success, by making everyone in the congregation know that it is a part of the Church, that it is *by* the Church.

Talk by District Leaguer or Senior local Leaguer.

Hymn—One verse Luther League Rally Hymn.

Closing—Sentence Prayers by the Juniors that they may be worthwhile Junior Leaguers. Hymn.

Hand-work—Have the Juniors make a large Luther League motto. Use a long strip of white paper or heavy white goods. Have the Juniors cut out the motto in large letters, using the League colors, and put this up permanently somewhere in your room.

What to Do After the Meeting—Start a Membership Campaign—appoint a Committee and have them secure new members. See that every child in the congregation is given the opportunity to become a member of the Junior League.

Junior Rallies and Conventions are another way of creating League spirit among the Juniors. Arrange one, inviting neighboring Junior Leagues to participate in one with you, or write your Junior Chairman to arrange one. Washington's Birthday is a good time to hold one; many successful rallies have been held on this day. If you desire a program and material for a rally, write to the office.

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January 24, 1926

WHAT SHALL WE DO ON SUNDAY?

Matt. 12:9-13

(In the 1926 Topic scheme there are seven Practical Lessons which will reach deep down into the every

day life of the Juniors. Sabbath Day observance, helping others, doing one's best, guarding the tongue, helping at home are some of the problems discussed. The Junior Superintendent has a great opportunity here to guide and shape the unfolding lives of the boys and girls. At the close of each of these Topics there should be time to discuss at length the lessons learned, and the superintendent should take advantage of the opportunity to curtail any wrong traits and instill proper habits. Teach a little thoroughly at each of these meetings, better a little well learned than too much hurried through.

For this lesson, get a set of "Creation Stories Hand Work Cards" for fifteen cents. Have a Committee of the Juniors previous to the meeting color these and be prepared to explain them in the meeting. The seventh card dealing with Sunday should be particularly stressed. Put these cards on the wall afterward that they may be closely examined. Order through this office).

THE TOPIC

Hymn. Prayer by Superintendent.

Scripture Reading by Junior—The Creation Story. Gen. 1; 2:1-3.

Creation Stories Hand Work Cards—explained by seven Juniors.

Memory Verse—Gen. 2:2, 3.

"What Shall We Do on Sunday?—by a number of Juniors.

Jack—"Gee, but Sunday's a long day."

Ruth—"Oh! I don't think so. I think Sunday's the best day of all the week."

Jack—"Well, I don't! There's so many things one *can't* do on Sunday!"

Ruth—"Of course there are some things one doesn't want to do on Sunday. Don't you remember the Bible tells us, 'Remember the Sabbath Day to keep it holy'? But what are some the things one *can't* do?"

Jack—"Well, one can't go out and play football, or baseball, or anything like that. My father won't let me!"

William—"I play all week—after school and all day Saturday, and I don't want to play again on Sunday. There's no harm in having a good time, but we don't need to have all our good times on Sunday. Sunday is God's Day, and we should serve Him on that day, and not think of just having good times."

Jack—"There's Tommy Jones down the street, he's always running to the store on Sunday for candy or an ice cream cone or something. If I'd want to I wouldn't have dare to spend any money for such things on Sunday. Mother says no!"

William—"Well, you see you have all week for these things. Sunday you ought to be thinking of giving some of the money you have to the Lord. Do you put as much in the offering at Sunday School and Junior League as you have spent during the week for candy and good times?"

Jack—"Then you never can go away over Sunday in the auto anywhere, 'cause you have to be in church. Last week, I wanted father to take us all over to grandmother's for Sunday—but he wouldn't, because we couldn't get there in time to go to church."

Ruth—"Your father was right. Sunday is the day to be in the Lord's House."

Jack—"Well, what are some of the things one *can* do on Sunday?"

Ruth—"There are so many things one can do that the day is not long enough. First, there's Sunday School. Of course every Junior ought to be there."

Jack—"I'm there every Sunday—but that only takes a little time in the morning."

Ruth—"Next is Church—do you stay for that?"

Jack—(slowly) "Some-times!"

Ruth—"And then there's Junior League in the afternoon. I wouldn't miss that for anything. You weren't here last week."

Jack—"Well, I haven't been coming to Junior League *every* week, but I might try it. Say, with Sunday School and church and Junior League, the day is pretty well taken up, after all, isn't it?"

Ruth—"Can't some of you other Juniors tell what you do on Sunday?"

Helen—"After Junior League each Sunday during the summer some of us went for a walk instead of going out to play. We gathered some flowers and stopped in with them on our way back at the home of a sick lady on our street."

Mary—"And don't you remember the time we all went out to Grace Church, and stayed for the Junior League meeting there?"

Sarah—"After I got back from Junior League I paste the lesson card from Sunday School in a big book I have. Then I look over the card for next Sunday and study the verse. If there is any more time before supper, I have a book of Bible Stories mother gave me on my birthday, and I read over them."

John—"I always hunt out the Daily Bible Readings for the next week and read over them."

Harold—"We have a big box of Bible games, Sunday School papers, pictures, and books of Bible stories, which we are not allowed to have on other days. We get this out every Sunday afternoon. In it are some of our best games, and we are always glad when Sunday comes."

Grace—"At our house each Sunday evening we all get together for an hour and sing together some of the hymns from the Church Book."

Paul—"At our home some of the girls and boys come in on Sunday afternoon, and we act out Bible stories. Mother gives us curtains and material to dress up in, and we act out some of the stories of the Bible."

George—"The Bible does not say we should not work on Sunday at all. Let me read the story of how Jesus healed a man on the Sabbath Day. (Reads Matt. 12:9-13.) We can all find some work to do to help others."

Jack—"What can we do?"

George—"Carry flowers to the sick. Make scrap books for children in hospitals. Visit the Old Folk's Home. Carry Sunday School papers to those not in Sunday School. Distribute "The Message for the Day" to shut-ins. Carry the Church bulletin to those to whom the pastor wishes it sent."

Jack—"I believe I'll try some of these things."

Ruth—"If at the close of the day we can say we have spent the day learning about Him and serving Him in some way, then we have spent it in the right way."

Jack—"I'm going to try. I'm going to take my tool chest to the little crippled boy who lives across the street and let him have it for a while. And I'm going to stop for and bring along to Junior League next week some other boys on our street. I'll try some of these things you say you *can* do on Sunday, and then perhaps I'll never have to say again, 'Sunday's such a long day'!"

Discussion—"What do I do on Sunday?" asked the Juniors by the Superintendent. Talk over with them right and wrong things to do.

Memory Rhyme—

"When God saw all His Work was good
The seventh day He blessed,
And said that this forevermore
Shall be a day of rest."

Closing—Hymn, Sentence Prayers from the Juniors, asking for help that they may "keep the Sabbath Day holy."

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January 31, 1926

A. C. C.

Prov. 16:16

(This is a special Topic on our special Luther League work, Andhra College. Note the Senior and Intermediate Topics and get added facts from them to use in this meeting. Use the cover and the pictures in the January REVIEW to make an exhibit. Make this meeting a public one, inviting the Senior League and the Missionary Society as special guests. If you can borrow a number of Palms, transform the front of the room into a bit of India. At the close of the meeting several of the little girls may serve rice or curry (rice highly seasoned with paprika or pepper). An offering will help raise your quota for the Special Junior Objective for Andhra College.)

Poster—"A. C. C." in large black letters on a pale blue card, several palm trees cut from paper, and

"Aren't you curious to know what
A. C. C. is all about?
Come to Junior League,
And find out!"

printed in black letters.

THE TOPIC

Hymn—"From Greenland's Icy Mountains."

Prayer—By several Juniors for India's millions (write out or have Juniors write out short prayers).

Memory Verse—"How much better it is to get wisdom than gold?"

Exercise—A. C. C.

(Enter two Juniors.)

First Junior—"Everybody is talking about 'A. C. C.' these days. I wonder what it's all about?"

Second Junior—"Oh, I know what that means. My big sister—she's President of the Senior League—is always talking about it. A. C. C.—that stands for Andhra—Christian—College!" (Goes to blackboard and writes it in large letters.)

First Junior—(Reads.) "Andhra—Christian—College? What's that?"

Second Junior—"I don't know just what it is myself, but here comes a visitor who perhaps can tell us!"

(Enter Junior attired in costume of India—six yards of cheesecloth, gathered in folds around the body at waist, up over left shoulder, down under right arm, up over left shoulder, and over head, down over right arm, and tucked in at waist. Junior bows very low.)

India Junior—"Salaam!"

First Junior—"We're glad to see you. Can you tell us something about the land from which you come?"

India Junior—"I'm from far away India. Of course you know India is not a Christian country. There are millions and millions of people in India and most of them worship idols, for they have never heard of the living Christ."

First Junior—"And don't you have churches?"

India Junior—"Only those which you have sent the missionaries to build. Once upon a time there were no schools, no churches, no hospitals, none of the things which you have here in this Christian land of yours. When the missionaries came, they brought these things. And we need more, and more, and more. There are millions in India who have never heard of the Heavenly Father."

Second Junior—"Do you know about Jesus, and where did you hear about Him?"

India Junior—"I learned about him at the mission school. Today in India there are many boys and girls of India in the schools where they learn of Jesus, who go back to their homes and tell others of Him. But we need more schools, more Christian schools."

First Junior—"I believe I remember hearing my sister say something about our Church—that it was going to build a College over in India. Is that true?"

India Junior—"Yes, we are hoping that your Church—the great United Lutheran Church in America—will soon be able to build us a college where our boys can go."

Second Junior—"Don't you have any colleges of your own?"

India Junior—"Yes, but they are not Christian. If the people of India are to hear of God and His Son, Jesus Christ, our boys must go to schools where they will hear about Him. When they go back they become leaders and if they do not know Him themselves, they cannot lead others to Him. The missionaries are doing great things, and our own boys if they are taught in a Christian college will be able to do so much more."

First Junior—"Aren't there any Christian Colleges in India? Just think, if there weren't any colleges here in America for our boys to go to! Tell us something more about this College our Church will build!"

India Junior—"There are two small colleges now in the section of India where this College will be. They are small, and only Junion Colleges—just as you have High Schools, and Junior High Schools here in America. So these two schools will become High Schools, and this big new college will be built instead of these two little ones.

"It will be called Andhra College. Andhra is just another word for Telugu. You have heard that before, haven't you? It is the name of the district and the language spoken. Andhra is another word for Telugu. The Andhra country, where the college will be built, has about six hundred thousand people, about as many as in Pennsylvania, New York, Maryland and Virginia. From this country the boys will come to be educated to be Christian leaders. If these boys were to go to some of our own colleges they would be lost in dark heathenism. Andhra College is to be a Christian college."

Second Junior—"Well I'm sure we all want to help build this College just as soon as possible. Can't the Luther League help in some way?"

India Junior—"Oh, yes. The Luther League is going to help. There will need be a building in the centre of this college which will be the 'brains' of the whole college. Here the officers and the professors will have their rooms, and in this building they will plan and direct all the teaching and all the Christian work of the College. It will be called the 'Administration Building.' And the Luther League of America has voted to put up this building and will pay twenty-five thousand dollars to put it up."

First Junior—"Isn't that splendid!"

India Junior—Yes, I hear that all the Luther Leagues are very enthusiastic about it, and eager to get the money to build this 'Administration Building.' Each state will raise a certain part, and many of the states have promised to raise more than they were first asked to raise. New York instead of four thousand will give five thousand, Pennsylvania instead of nine thousand will give ten thousand, and so on."

Second Junior—"Isn't that fine!"

First Junior—"My big brother goes to Intermediate League. I believe I heard him say they were going to do something for Andhra Christian College, too."

India Junior—"Yes, there will be a big athletic field and a gymnasium at the college and the Intermediate Leagues are going to pay five hundred dollars to buy all the equipment for the gymnasium."

Second Junior—That's fine, isn't it?"

First Junior—"And can't the Juniors do something?"

India Junior—"The Juniors *are* going to do something. During 1926 as their special work they, too, are going to raise five hundred dollars for Andhra Christian College."

Second Junior—"And what will that be for?"

Junior Superintendent—"I believe I can tell you more about our special work. We will raise five hundred dollars for Andhra College. When these boys come from their homes to Andhra College, they must have a comfortable place to stay. So we must build with the other college buildings nice comfortable houses which we call dormitories where the boys will live. The dormitories will each have rooms for fifty boys, just a family of fifty gathered together in each house. There will be a long hall running the full length of the building and one room running off from the hall all along, so that the buildings may be as cool as possible, because, as you know, it is very warm in India. It is one of these rooms that we Juniors will build. Five Hundred Dollars will build and furnish a large room, a room on the corner, which will be large enough for three boys. And on the door plate of this room will be the words "Junior Luther League Room!" Don't you think it will be fine for the Junior Luther Leaguers everywhere to work together to build this room in the dormitory of Andhra Christian College?"

First Junior—"Yes, can't we all help?"

Hymn—(Tune—"Jesus Loves Me, This I Know") (write on blackboard):

Jesus loves the boys of Ind.
He wants them to come to Him
He would have them learn and grow
Strong and true and good you know
Yes, Jesus loves them
Yes, Jesus loves them,
Yes, Jesus loves them
For He loves us all we know.

Andhra's men will stand upright
And will help to spread the light

They'll be giants in the land
In the strength of Jesus stand.
Yes, they'll serve Andhra
Yes, they'll serve Andhra
Yes, they'll serve Andhra
And bring Jesus to the land.

Offering.

Closing—Sentence Prayers by Juniors for India, Andhra College, and those who will work there.

Hymn—(Tune "Onward, Christian Soldiers") (write on blackboard):

Up with Andhra College, In the Land of caste,
That with truth and knowledge Christ may win at last.
Customs and tradition, Long have had their way;
Now with light and leaders, He shall gain the day.

Chorus

Onward, Andhra College, In the Land of caste,
That with truth and knowledge, Christ may win at last.

—(*Rev. H. C. Michael, D.D.*)

Suggestions—For offering for Junior Objective for Juniors for 1926 ($500 for Andhra Christian College) Distribute envelopes, which you can purchase at ten cents for two dozen at the five and ten cent stores and print A. C. C. on one side, after pasting shut and cutting a small slit on one side. Mark off the other side in squares, and let the Juniors mark off the squares as often as a nickel is put in. Set a time for the collecting of these offering envelopes.

Put up somewhere in the room a chart—"Our Andhra Christian College Palm Tree." Draw a brown trunk of a tree on a card at first. Add green palm leaves to make the tree for every five cents in special offerings for Andhra College, and add a brown cocoanut (cut from brown paper) for each dime. Watch the tree and the offerings grow! Send five cents (to cover cost of material) to the office for a pattern and samples to make chart and instructions.

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THE ORIGINAL PACKAGE

Marjorie, aged four, marched into the grocer's to tell the news.

"We've got a new baby brother up at our house," she said.

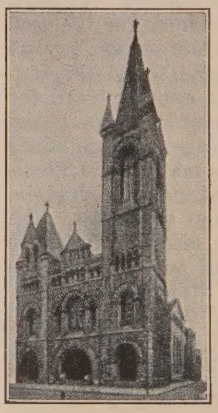
"You don't tell me!" said the grocer. "Is he going to stay with you?"

"I guess so," said Marjorie, "he's got his things off."

—❦—

SUPPOSE HE WAS?

Headline writing for the modern journal is at least a trade and at most a gift. We think a columnist in *Time* has the gift. He wrote: "Brigham Young—His Creed Was Singular; His Wives Were Plural." He added, we know not why: "He was once a Methodist."



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